



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

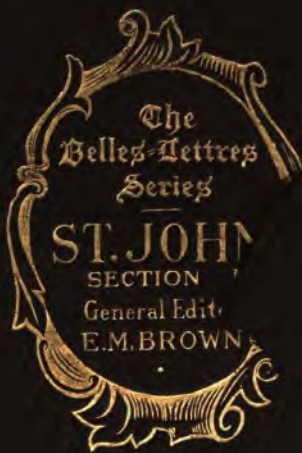
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



829.108
B43j
cop. 2



From the Library of
Edward K. Putnam
Presented by
Mrs. Edward K. Putnam

The Belles-Lettres Series

SECTION I

ENGLISH LITERATURE

FROM ITS BEGINNING TO THE YEAR 1100

GENERAL EDITOR

EDWARD MILES BROWN, Ph.D.

**PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE
IN THE UNIVERSITY OF CINCINNATI**



Euangelium Secundum Iohannem
**THE GOSPEL OF
SAINT JOHN**

IN WEST-SAXON

**EDITED FROM THE MANUSCRIPTS, WITH
INTRODUCTION, AND NOTES**

BY

JAMES WILSON BRIGHT, PH. D.

PROFESSOR OF ENGLISH PHILOLOGY IN THE JOHNS HOPKINS UNIVERSITY

**Sē apostol āwrat ðā fēorðan Cristes-bōc, sēo hrepað
swyðost ymbe Cristes godcundnyse. — ÆLFRIC.**

WITH A GLOSSARY BY

LANCELOT MINOR HARRIS, PH.D.

PROFESSOR OF ENGLISH IN THE COLLEGE OF CHARLESTON

BOSTON, U.S.A. AND LONDON
D. C. HEATH & CO., PUBLISHERS
1904

566620

COPYRIGHT, 1904, BY
D. C. HEATH & CO.

Printed in United States of America

Y9A98L1 08079AT2

**BASILIO · GILDERSLEEVE
CONLEGAE · CLARISSIMO
AMICO · FIDELI · VENERA
BVNDVS · D · D · J · W · B**

Preface

THE first English version of the Gospels, preceding the Wiclifite Bible by four hundred years, is made historically important by the fact of chronology alone. This importance of the Gospels in West-Saxon is raised to unquestioned significance by characteristics that make the Version a subject of fruitful study to the professional student of English and to the professional student of Scripture. Hitherto the student of English has perhaps surpassed the student of Scripture in familiarity with these Gospels ; but in all departments of inquiry many results are yet awaiting accurate and exhaustive investigation. A trustworthy and easily accessible edition of this text should, therefore, confidently be expected to meet a demand within the widening sphere of scholarship ; within the wider sphere of general intellectual interests, it should no less confidently be expected to meet an enlightened popular demand.

This edition is based upon the original manuscripts ; but the accuracy of Professor W. W. Skeat's edition obviated the labor of copying the entire text, and facilitated the more speedy and less irksome task of collation. Professor Skeat's reproduction of the Corpus manuscript was found to be almost faultless, and the differences between his record of variant readings and mine are not numerous. There is a value, however, in the assurance that can be given that all details have been verified with the originals, and that the text and the variant readings may now be used with a grain of additional confi-

dence, and with an advantage of minor corrections and additions.

Following the Introduction to this volume is a description of the plan according to which the text has been prepared.

The Notes, although reduced from their original form, occupy more space than the plan of the volume at first provided. Several methods of annotation were considered before the conclusion was reached to use so much of the available space for the citation of the passages from the Gospel of St. John that have been collected by Professor Cook from the Anglo-Saxon prose writers. These complete in a significant way the Gospel of St. John in Anglo-Saxon, and constitute, as a whole, an important commentary on the text of the Version.

It must, however, be kept in mind that the prose writers translate and paraphrase from a variety of sources, and that therefore many of the differences between their passages and the Version furnish a clue to prevailing variants in the original text. In each instance it would be necessary to trace the complete history of the passage to arrive at its exact significance for comparison with the Version. But such points of exactitude do not greatly interfere with the more general value of these passages in supplying illustrations of individual modes of translation and paraphrase, and in thus extending our view of the resources and of the conventionalities of the language.

Inasmuch as the Latin manuscript used by the translator of this Gospel has not yet been identified, the text has been compared with that of Wordsworth and White's critical edition of the Vulgate. Only a portion of the results of this comparison have been recorded in the Notes; but at many places the critical text has been cited to elucidate the Version, and at many other places indications

have been given of an unmistakable relation between the Version and the tradition of such variant readings as have been reported by the editors of the Vulgate.

Notes of a miscellaneous character require no description. For want of space they have been reduced in number and compressed in form.

The plan of the Glossary is minutely described by Professor Harris. It should be added that he has inserted references to the Notes, and contributed much to the careful study of the text by classifying definitions and idioms, and by citing, at discretion, the corresponding words and idioms of the Latin original.

For a collation of the Bodleian manuscript of the Version I again record a long-standing debt of gratitude to Professor Frank G. Hubbard, of the University of Wisconsin. I am newly indebted to my colleagues, Professor Kirby Flower Smith and Professor C. W. Emil Miller, for assistance on special points in Latin and Greek. My thanks are also due to Professor E. M. Brown, the general editor of the series to which this volume belongs, for acts of courtesy and for assistance in the reading of the proofs. Professor L. M. Harris has read the proofs with special care and increased my obligations to him by helpful suggestions.

JAMES W. BRIGHT.

Baltimore, October, 1904.

Contents

| | PAGE |
|---|------|
| PREFACE | vii |
| INTRODUCTION | xiii |
| 1. Vernacular Scripture in Anglo-Saxon Times | xiii |
| 2. Bede's Translation of the Gospel of Saint John | xiv |
| 3. The Manuscripts of the West-Saxon Gospels | xv |
| 4. The Relation of the Manuscripts to the Original | xxi |
| 5. The Authorship of the Version | xxii |
| 6. The Latin Source of the Version . . . | xxvi |
| Appendix | xxix |
| THE TEXT (described) | xl |
| THE TEXT with Variant Readings | i |
| THE PRINCIPAL WORKS used in the Notes . . | 114 |
| NOTES | 115 |
| BIBLIOGRAPHY | 183 |
| GLOSSARY | 189 |

Introduction

I. VERNACULAR SCRIPTURE IN ANGLO-SAXON TIMES

ANGLO-SAXON literature precedes by centuries of years the layman's possession of vernacular Scripture. But no literature of so much excellence and extending over so long a period of national life surpasses that of the Anglo-Saxons in its dependence upon Scripture, liturgy, and hagiography. Learning and literary authorship were then almost exclusively ecclesiastical. That there was something — we cannot know how much — in these conditions that must at times have brought the scholar near to a conception of the desirability of supplying the people with Scripture in the native tongue is attested by the account of Bede's endeavor to translate the Gospel of St. John, by surviving texts glossed in the vernacular, by a notable translation of the Psalms, by Ælfric's translations of other portions of the Old Testament, and especially by the West-Saxon Gospels.¹ On the other hand, a knowledge of the conditions of popular education must have arrested such speculation, and relegated the possible use of vernacular Scripture to an exclusive clergy.²

¹ The most complete and trustworthy account of the Anglo-Saxon versions, paraphrases, and glosses of Scripture will be found in Professor Cook's Introduction to *Biblical Quotations* (for the full title, see below, p. 114).

² Ælfric feared the misuse of vernacular Scripture in the hands of ignorant priests and of the laity. See his Preface to Genesis, *Bibliothek der angelsächsischen Prosa* (Cassel & Göttingen, George H. Wigand, 1872), pp. 22 f.; James W. Bright, *An Anglo-Saxon Reader* (New York, H. Holt & Co., 3d ed. 1894), pp. 107 f.

2. BEDE'S TRANSLATION OF THE GOSPEL OF ST. JOHN

The West-Saxon version of the Gospels was made somewhat near the close of the Anglo-Saxon literary period, in the south of England where the centre of literary activity had been fixed in the reign of Alfred the Great. About equally near the beginning of Anglo-Saxon literature, in the north of England, the illustrious Bede (or Bæda) was engaged, at the time of his death (A. D. 735), in translating into the language of the people, 'for the benefit of the Church of God,' the Gospel of St. John. An interval of more than two and a half centuries thus separates this first attempted version of the fourth Gospel and that which happily survives. All that is now known, and perhaps ever can be known, of Bede's translation is contained in what is accepted to be an authentic account of it in a letter written by Cuthbert (afterwards Abbot of Wearmouth and Jarrow), a disciple of Bede, to his co-disciple Cuthwin. The earliest surviving copy of Cuthbert's letter, a MS. of the ninth century, in the library at St. Gallen, contains the specific statement that Bede's translation extended from the beginning of St. John's Gospel to the place where it is said, 'but what are they among so many' (vi, 9). This reading is supported by other MSS.¹ A second division of the MSS.²

¹ It is supported by the text of J. A. Giles in *Sancti Bonifacii . . . Opera* (London, 1844), i (Epistola), 236; by *Acta Sanctorum* xix, 714; and by the *Annales Ecclesiastici* of Baronius (Lucac, 1742) xii, 403. The St. Gallen MS. CCLV (compared with CCLIV) is represented in the text of Mayor and Lumby, *Venerabilis Bedae Historiae Ecclesiasticae Gentis Anglorum* III, iv (Cambridge, University Press, 1881), pp. 176-179. Professor Charles Plummer has reproduced this text: *Venerabilis Bedae Historiam Ecclesiasticam Gentis Anglorum etc.* (Oxford, Clarendon Press, 1896), vol. I, pp. CLX-CLXIV.

² Belonging to this division are, for example, the three MSS., C¹, C², C⁷, described by Mayor and Lumby (*op. cit.* pp. 413, 416). See also the text of the letter in *Symonis Monachi Opera Omnia*, ed. Thomas

represents agreement in the reading that omits the specific detail and thus converts the report into the statement that Bede translated the (entire) Gospel of St. John. This suppression of the particularizing clause has been regarded as being consistent with those later passages in the letter that have been interpreted to mean that the last sentence of the Gospel was reached or hastily dictated in preparation for the remaining moments preceding an exultant death.¹ The character of the particularized account, however, establishes a presumption in favor of its acceptance. *Durior lectio preferenda est*. Referring to this translation of the Gospel of St. John, Mr. Stopford A. Brooke remarks that "the history of English literature speaks of it with pleasure and regret; with pleasure, for it is the first translation into our tongue of any book of the Bible; with regret, for the translation has not come down to us."²

3. THE MANUSCRIPTS OF THE WEST-SAXON GOSPELS

An enumeration of the manuscripts of the West-Saxon Gospels (here designated the Version) is given in the Bibliography attached to the Notes of this volume. The following is a brief description of these manuscripts.

1. Corp. — MS. cXL (formerly S. 4) of the Library of Corpus Christi College, Cambridge, belongs to the famous collection of MSS. bequeathed by Archbishop Parker. It is described by Professor Skeat in his Pre-

Arnold (London, 1882. Rolls Series, 75), I, 43 f.; and *Patrologiae Latinae* XC, 40.

¹ Professor Plummer argues thus (*op. cit.* I, p. LXXV): "This insertion of the St. Gallen MS. seems inconsistent with what is said below about the 'one chapter,' the 'one verse,' needed to complete the work; for Bede can hardly have intended to stop abruptly in the middle of a narrative."

² *The History of Early English Literature* (New York and London, Macmillan & Co., 1892), p. 350.

face to the Gospel of St. Mark¹: "At the beginning of the MS. (but added afterwards) are certain forms of manumissions. . . . All of them are connected with St. Peter's Abbey-church at Bath. . . . At the end of the Gospel of St. John are two Latin documents of later date, both referring to Bath. . . . At the end of the Gospel of St. Matthew is this note — Ego Ælfricus scripsi hunc librum in Monasterio Baðponio et dedi Brihtwoldo preposito." Seemingly conclusive evidence is thus furnished that this copy of the Version was made at, or near, Bath; but hitherto neither Ælfric the scribe² nor Brihtwold the prior has been identified. There is also a homily, "Scriptum de Coelo Delapsum," at the end of the Gospel of St. Mark; but from this nothing has been learned with reference to the Gospels. This is true also of the "lists of popes and of English archbishops and bishops" at the end of the Gospel of St. Luke. As to the date of the Corpus MS. copy of the Version, it may be placed, with considerable certainty, within the last decade of the tenth century or the first decade of the eleventh, with some degree of probability in favor of the second of these decades. This copy stands closest to the original and is therefore the primary authority for the text.

B. — MS. Bodley 441 (formerly NE. F. 3. 15) of the Bodleian Library, Oxford, was also doubtless once in Archbishop Parker's possession. The provenance of the MS. has not been determined. When it came into the hands of

¹ *The Gospel according to Saint Mark in Anglo-Saxon and Northumbrian Versions* (Cambridge, University Press, 1871), pp. v, vi. In further references to Professor Skeat's edition of these Gospels (see the Bibliography), the titles and dates of the separate volumes will not be given.

² "It deserves to be mentioned that the scribe Ælfric did not write the whole of the Gospels himself; for in the Gospel of St. Mark, from the word *gorist-beam* [beginning with *-beam*] (xii, 26) to *he* [i. e. ending with *sade*] (xii, 38), there is a single page written in a different and inferior hand." Skeat, Preface to Mark p. v.

the Archbishop, it had sustained losses. To restore it to completeness twelve new parchment leaves, upon which, at the direction of the Archbishop,¹ the missing portions were copied (from the Corpus MS.) in imitation of the old writing, were inserted as follows: six continuous leaves (fols. 57-62) containing Mark i, 1 to iv, 37 (ending with *þæt scyp þæt*); one leaf (fol. 90) containing Mark xvi, 14 to the end of the Gospel; one leaf (fol. 131) containing Luke xvi, 14 (beginning with *ðing*) to xvii, 1 (ending with *leorning-cnihtum*); one leaf (fol. 150) containing Luke xxiv, 51 (beginning with *geworden*) to the end of the Gospel; three continuous leaves (fols. 192-194) containing John xx, 9 (beginning with *hāli ge-*, repeated from the end of the preceding page) to the end of the Gospel. The restorer also inserted a number of the rubrics from MS. A.

A study of the *lacunae* in the MSS. led Professor Skeat² to discover that the Royal MS. copy of the Version is directly derived from B, and the Hatton from the Royal. It is clearly seen that at the time the Royal MS. was written, B had sustained only a part of its losses. This condition of B may be denoted by B¹, which lacked the ends

¹ The following passages are cited from John Strype, *The Life and Acts of Matthew Parker* (Oxford, Clarendon Press, 1821; the first ed. is in fol., London, 1711): "In the Bodleian library at Oxford, there is an ancient book of the four Gospels in Saxon, before the Conquest. This book the aforesaid exact writer [Wanley] concludes once to have belonged to our Archbishop. And whereas it was defective in several places, and many leaves gone, those defects are restored and supplied in a modern hand by the commandment of our Archbishop, as is very probable, it being his great endeavour, by help of perfect copies, to make up the wants in others" (II, 511).

² And he kept such in his family as could imitate any of the old characters admirably well. One of these was Lyly, an excellent writer, and that could counterfeit any antique writing. Him the Archbishop customarily used to make old books complete, that wanted some pages; that the character might seem to be the same throughout" (II, 500).

³ Preface to Mark p. x, Preface to Luke p. viii, Preface to John p. viii, and James W. Bright, *The Gospel of Saint Luke in Anglo-Saxon* (Oxford, Clarendon Press, 1893), pp. xv, xvi.

of the Gospels Mark and Luke, as described above, the end of John, namely, the latter portion of the last verse (beginning with *-writene*), and Luke xvi, 14 to xvii, 1. These parts were therefore originally wanting in the Royal MS. At a later period B, or, as it may be designated, B², sustained the further loss of the two long passages of Mark i, 1 to iv, 37 and John xx, 9 to the middle point of the last verse, for these passages were never wanting in the Royal MS. Accordingly B³ would denote MS. B in its present condition, restored by the insertion, in the sixteenth century, of the twelve new leaves. Now the Hatton scribe, when he came to make his copy from the Royal MS., discovered at least three of its *lacunae*, namely those at the ends of the Gospels (as in B¹); these he supplied in the Royal MS. as well as in his own by his own translation of the passages from the Latin. It is possible that he did not observe the loss of Luke xvi, 14 to xvii, 1 (the remaining loss of B¹); it is also possible that, observing it, he refrained from translating so long a passage. This passage is now on a new leaf in the Hatton MS., inserted, no doubt, by the Archbishop's skilful restorer.

That MS. B, purchased for the Bodleian Library, according to Macray, in the year 1601, was once in Archbishop Parker's possession is also confirmed by its "being the MS. from which John Foxe had taken the text of the Saxon Gospels in the edition published at the expense of Archbishop Parker in 1571."¹ The date of MS. B is about that of MS. Corp. to which it is closely related.

C. — Cotton Otho C. 1 belongs to Sir Robert Cotton's collection of MSS. (now in the British Museum), which was partly destroyed and otherwise injured by fire in the year 1731. Of this MS. the fire destroyed twenty-five

¹ W. D. Macray, *Annals of the Bodleian Library*, Oxford (London, Oxford, and Cambridge, Rivingtons, 1868), p. 19.

folios and reduced many others to fragments. In its present state it lacks the whole of the Gospel of St. Matthew (before the first Matthew as far as xxvii, 6 had already been lost) and the Gospel of St. Mark as far as vii, 21. The first surviving fragment (folio 26) contains about forty words of Mark vii, 22-27. "The fragments increase a little in size from folio 26 to 38."¹ Luke (which begins with folio 39) lacks one leaf (xxiv, 7-29) and John lacks two (xix, 27 to xx, 22); otherwise these two Gospels are but slightly defective. Between the Gospels of St. Luke and St. John there has been inserted a charter (of earlier date) relating to Malmesbury in Wiltshire; this may be taken as an indication of the original locality of the MS. In a note at the end of the Gospel of St. John, the scribe has revealed his name: Wulfwi mē wrāt.² This copy of the Version must also be assigned to the period in which the preceding two were made; but it is much more closely related to B than to Corp.

A. — MS. li. 2. 11 of the Cambridge University Library. This copy of the Version is approximately a half century later than the preceding three. Skeat dates it "about A. D. 1050." In addition to the Version, the MS. contains a copy of the Gospel of Nicodemus, and a tract uniting the embassy of Nathan with the legend of St. Veronica. There is also at the end a form of manumission (but of later date) relating to Exeter.

¹ For further details see Professor Skeat's account of this MS. (Preface to Mark pp. viii-x), which has been verified by an examination of the MS.

² This scribe Wulfwi may be identical with Wulfwinus the scribe of the *Paris Psalter*, or its archetype; see J. D. Bruce, *Publications of the Modern Language Association of America* ix, 47-50. The argument for this identification is strengthened by observing the character of the scribal errors in both MSS. Wulfwi's copy of the Gospels abounds in blunders that render it inferior to the other copies. See also Charles Plummer, *The Life and Times of Alfred the Great* (Oxford, Clarendon Press, 1902), p. 150.

That Exeter is the 'locality' of the MS. is made clear by the undoubted fact that this is the volume described as "i. englisc christes boc" in the catalogue of Bishop Leofric's gifts to the church of St. Peter the Apostle in Exeter. "In 1566 it was given by Gregory Dodde, dean of Exeter, with the consent of his brethren, to Matthew Parker, archbishop of Canterbury, who afterwards gave it to the University of Cambridge in 1574."¹ This copy represents with much consistency the normal Late West-Saxon forms of the language, with, however, an excessive use of *y* for *i*; but it also has, on the other hand, traces of the more local peculiarities of the original.

L.—The Lakelands Fragment of the Gospel of St. John, now in the Bodleian Library. This was rediscovered by Professor A. S. Napier in a volume of MSS., chiefly charters and deeds, which the Curators of the Bodleian Library had purchased at the sale of the books of W. H. Crawford, of Lakelands, county Cork, March 14, 1891.² Professor Napier at once reported and published this Fragment in *Herrig's Archiv* LXXXVII, 255–261. It consists of four leaves, bearing a note that they had once been "us'd as the Cover to a Court Book at Flixton Hall in Suffolk, A^o 1722"; the leaves are therefore slightly damaged at the edges, the damage extending somewhat into the writing. The eight pages of text thus recovered contain the following portion of the Version:

¹ Skeat, Preface to St. Mark p. vii. See also Strype, *op. cit.* II, 506; B. Thorpe, *Diplomatarium Anglicum Ævi Saxonici* (London, Macmillan & Co., 1865), p. 430; F. E. Warren, *The Leofric Missal* (Oxford, Clarendon Press, 1883), pp. xxi–xxiv; John Earle, *A Hand-Book to the Land-Charters and other Saxon Documents* (Oxford, Clarendon Press, 1888), pp. 249–252; Max Förster, *Herrig's Archiv* CVII, 312; W. H. Hulme, *Modern Philology* I, 583 f.

² For a description of this volume and for what is known of its history, see the Preface to *Anecdota Oxoniensia, Mediaeval and Modern Series*, Part VII, edited by A. S. Napier and W. H. Stevenson (Oxford, Clarendon Press, 1895).

St. John ii, 6 to iii, 34 ; vi, 19 to vii, 10. These pages are now republished in an Appendix to this Introduction. The Fragment belongs to the first half of the eleventh century and is related to MS. A.

Royal. — MS. Bibl. Reg. 1. A. xiv, a volume of the Royal Library in the British Museum.

Hatton. — MS. Hatton 38 (formerly 65) of the Bodleian Library.

In connection with MS. B, something has already been said of these two twelfth century copies of the Version. The Royal (written probably in the reign of Stephen) is an unskilfully modernized transcript of B, and the Hatton (made presumably in the reign of Henry II) is a further modernization of the Royal. Both copies are therefore without critical value in the study of the Version.¹

4. THE RELATION OF THE MANUSCRIPTS TO THE ORIGINAL

Of the more important questions concerning the relation of the MSS. to the original several may be answered with certainty, others have been only partially answered, and some still remain totally unanswered. It is clear that the MSS. transmit copies of one and the same Version, that the omissions and the scribal errors, and the variations in the forms of the language of these copies are such as could not occur in the translator's own text. It is also clear that the Corpus copy is closer in time and in linguistic features to the original than any other surviving copy, and that it must, therefore, be regarded as furnish-

¹ For a study of the linguistic character of these copies, see Max Reimann, *Die Sprache der mittelhochdeutschen Evangelien* (Berlin, Weidmann, 1883).

ing the approximate date and an indication of the locality of the original. One other conclusion may be accepted, namely, that not one of the surviving copies has been directly copied from another of these. This statement excludes, of course, the derivation of the late copies, Royal and Hatton.

Because of the complex interrelation of the copies, it is difficult to determine the relation they severally sustain to the original. B and C are united by minute agreements, though B is the superior copy, the scribe of C being especially careless, and perhaps ignorant. Thus united, these copies are contemporary with Corpus, and linguistically confirm the testimony of Corpus as to the character of the original. The line of transmission represented by A and L (see Appendix) apparently leads back to the original without contact with the line of the preceding copies. A is characteristically a normalized copy; the local forms of the language of the original are almost consistently changed into the more general Late West-Saxon. It differs from the other copies by a frequent change in the order of words, and by an occasional substitution of another word; and it supplies many of the omissions of the other copies.

5. THE AUTHORSHIP OF THE VERSION

The locality of the Version, as has been shown, may be assumed to be indicated chiefly by Corpus; but by whom the Version was made has hitherto eluded all inquiry. This question of the authorship of the Version is the subject of a dissertation by Mr. Allison Drake.¹ He expresses the conviction (p. 45) that there are "weighty reasons for believing that the authorship of the West

¹ *The Authorship of the West Saxon Gospels* (New York, 1894).

Saxon Gospels is at least dual, and probably triple; more explicitly, that the Matthew is by one translator, the Mark and Luke by another, the John by a third (unless possibly by the translator of the Matthew); that the translator of the Matthew and the translator of the John were probably locally akin, possibly translating conjointly; and that the translator of the Mark and Luke was probably distant from the locality where the Matthew and the John were translated." Mr. Drake draws his conclusion from the following observations:

1. Matthew has a limited use (18 instances) of the weak form of *heofon* (as at vi, 20 *on heofenan*). No instance of this form is found in the other Gospels. John is distinguished from the other Gospels by the invariable use of the plural of *heofon* in translating the singular *caelum*.

2. Matthew has interchangeably *underfōn* (12 times) and *onfōn* (25 times). Mark and Luke have only *onfōn*. John agrees with Matthew in having both words, but has *underfōn* 22 times and *onfōn* only 3 times (i, 16; v, 34; xix, 30).

3. The use of *willan* after *æt* to introduce purpose is infrequent in Matthew; it is lacking in Mark and Luke; it is excessive in John (see Notes vii, 32).

4. In the use of *pāra*, *pāra*; *pær*, *pār*; *hwar*, *hvar*, Matthew has almost exclusively the forms in *æ*; Mark and Luke have almost exclusively those in *ā*; in John the two sets of forms are almost equally represented.

5. In Matthew and John *autem* is often rendered by *witodlice*; this occurs but once in Mark (xiii, 31) and once in Luke (v, 15).

6. Matthew and John have *cocc*, rendering *gallus*; Mark and Luke have *hana* (except Mark xiii, 35 *hancrede: galli cantu*; cf. Matthew xiv, 25 *hancred: uigilia*. See Notes xiii, 38).

Gospels in the original, and to the translator's gradual variations in manner as he proceeded in his work, such variations, for example, as that which is made apparent in the increased use in John of *het* as a particle to introduce indirect discourse (see Notes i, 32; Henshaw, 17 f.), and the increasing tendency to inversion of words and clauses which begins after the middle point of Luke and becomes characteristic of John.

6. THE LATIN ORIGINAL OF THE VERSION

The Version was made from the Latin Bible known as the *Vulgate*,¹ by which is meant Jerome's revision of the Old Latin version of the New Testament (the Gospels of this revision appeared in A. D. 384) and of the Psalter, and his translation of the Old Testament, exclusive of the Psalter, from the Hebrew ("not without some mixture with his translation from the Septuagint"). As time went on the *Vulgate* came to be more and more generally accepted by the Church. In Western Europe it became the current Bible of the Middle Ages.² "But it was not a pure Vulgate text that was thus used: the old versions went on side by side with it for centuries, and even when they were thus nominally superseded, fragments of them found their way into probably all existing MSS. . . . The same MS. will present us with an Old Latin text in some books of the New Testament, and with a Vulgate text in others."³ Moreover, in the

¹ F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th ed. edited by Edward Miller (London, George Bell & Sons, 1894), II, 56-90.

² "La Vulgate est, en effet, à peu près la seule forme sous laquelle la Bible ait été répandue, pendant mille ans, dans tout l'occident." Samuel Berger, *Histoire de La Vulgate*, Nancy, Berger-Levrault et Co, 1893), p. vii.

³ Scrivener and Miller, *op. cit.* II, 58.

different countries of Western Europe, the current Vulgate text was subjected to a diversity of tradition in the retention of Old Latin readings, and to numerous independent recensions, so that there grew up both national and more local types of the Vulgate text ; and such is the diversity in the readings of the mediaeval MSS. of the *Vulgate* that even within the limits of any type, perhaps no MS. agrees exactly with another.

Further complexity is introduced into the problem by the contact of the national types of the text. In this contact may be read chapters of the ecclesiastical history of the times. Thus, the "Irish" type of text came into England through the agency of the mission from the North, and the Canterbury mission in the South brought in the Roman type. The resultant Anglo-Saxon (or British) type is therefore 'mixed' (*mêlé*), being fundamentally Roman, but pervaded by Irish readings.¹ The original of John, according to Professor Harris, was least affected by the influence of the Irish type and "was almost Hieronymian." In the case of Mark and Luke he finds "nothing so marked. There are many peculiar readings," he adds, "but there is no preponderance of the readings of any one type." The Latin original of the Version was thus probably tripartite in its representation

¹ "L'Angleterre a été le champ de bataille de l'influence romaine et de la tradition irlandaise, et la victoire du siège de Canterbury n'a pas été sans bien des revers. Les Écossais ont, au vi^e siècle, colonisé les pays du nord de l'Humber, et les moines d'Iona occupaient l'île sainte de Lindisfarne alors que déjà le sud de l'Irlande négociait avec Rome. Le mélange des traditions religieuses est resté longtemps la loi des provinces du nord de l'Angleterre et plus encore des pays celtiques. Iona même fut divisé pendant une partie du viii^e siècle. Il est donc tout naturel qu'une partie des meilleurs manuscrits du type irlandais proviennent de Mercie ou de Northumbrie, et ces manuscrits sont des textes mêlés, c'est-à-dire des Vulgates remplies d'interpolations irlandaises. Le mélange des textes, tel est le trait dominant de l'histoire de la Bible dans les Îles Britanniques, de même que le mélange des rites a été caractère de la lente conquête des Îles Britanniques par les missionnaires romains." Berger, *op. cit.* p. 36.

of textual traditions. That this result might be regarded as favoring the theory of divided authorship has been shown in the preceding section. Further investigation will surely give a clearer view of the characteristic features of the MS. (or MSS.) in question.¹

One should therefore expect to find that the Version is based not upon a pure Hieronymian text, but upon one that exhibits a set of Old Latin readings, some readings derived from independent recensions, and some that represent the Irish type. The investigation by Professor Harris, referred to above, confirms this conjecture. Noticing the "peculiar readings" of the Version in connection with the readings of MSS. brought together in Wordsworth and White's critical edition of the Vulgate, Professor Harris arrived at the conclusion that the Matthew of the translator's original must have contained a large number of readings that bring it into relation with the MSS. (six in number) "that exhibit the Irish type of text. This type," it is added, "is very marked in its peculiarities (far more so than any other of Wordsworth and White's manuscripts), containing many Old Latin readings and independent revisions from the Greek."² It may also be noticed that Professor Max Förster³ has called the investigator's special attention to the importance, in this connection, of the seventh century MS. Bodl. 857 (Auct. D. 2. 14), "formerly belonging to St. Augustine's Library at Canterbury, and generally known as 'St. Augustine's Gospels'"⁴ (denoted by O in the *Vulgate* of Wordsworth and White).

¹ That this MS. (or MSS.) may yet be found is, of course, not impossible.

² L. M. Harris, *op. cit.* p. 32.

³ *Englische Studien* XXVIII, 430: "Ich glaube, mit einiger sicherheit können wir aussagen, dass die vorlage der westsächsischen Evangelien in eine gruppe mit der Oxforder handschrift gehörte, jedoch durch eine stärkere beimischung irischer elemente sich wesentlich von ihr unterschied." See also *Literaturblatt für germanische und romantische Philologie* XXIV, 285.

⁴ Scrivener and Miller, *op. cit.* II, 79.

Appendix

THE LAKELANDS FRAGMENT

IN the following reproduction of Professor Napier's edition of the Lakelands Fragment of the Gospel of St. John (see pp. xx, xxi of this Introduction), the missing letters and words have been supplied, within brackets, from the text as published in this volume.

CAPUT II

6. [Þær wæron sōðlice āset six stānene] wæterfatu, æfter Iudea geclānsunge, ælc wæs on twēgra sestra gemete oððe on þrēora.

7. Þā bēad sē Hælend þæt hig þā fatu mid wætere gefyldon. And hī gefyldon ðā oð ðone brerd.

8. Ðā cwæð sē Hælynd, Hladað nū, and berað þære drihte caldre. And hī nāmon.

9. Þā sē drihte-caldor ðæs wīnes onbyrgde ðe of þām wætere geworden wæs, hē nyste hwanon hyt cōm, — þā ðēnas sōðlice wiston ðe þæt wæter hlōdon; sē drihte-caldor clypode þone brýdguman,

10. and cwæð tō him, Ælc man sylð æryst gōd wīn, and þonne hī druncene bēoð, þæt ðe wyrse byð; þū gehēolde þæt gōde wīn oð ðis.

11. Þis wæs þæt forme tācn ðe sē Hælynd worhte on Chanaan Galileę, and geswutelode hys wuldor; and hys leorningcnihtas gelýfdon on hyne.

12. Æfter ðison hē and hys mōdor and hys gebrōðru and hys leorningcnihtas fōron tō Capharnaum, and wunodon ðær fēawa daga.

15. þæt nān ǫara ne forwurðe þe on hyne gelýfð, ac hæbbe ǫæt ece lif.

16. [G]od lufode middaneard swā þæt hē scalde hys āncennedan Sunu, þæt nān ne forwurðe þe on hyne gelýfð, ac [hæ]bbe þæt ece lif.

17. Ne sende God hys Sunu on middaneard [þæt hē d]ēmd middanearde, ac þæt middaneard sý gehæled [þurh] hyne.

18. Ne byð þām gedēmed ǫe on hyne gelýfð; sē ǫe [ne gelýf]ð, him byð gedēmed, for þām ǫe hē ne gelýfde on þo[ne nama]n þæs ācennedan Godes Suna.

19. þæt ys sē dōm, þæt lēoht [cōm on] middaneard, and men lufodon ǫýstro swýðor þonne [þæt lēo]ht: hyra weorc wæron yfele.

20. Ælc þāra ǫe yfele [dēð hatað þæt lēoht, and hē ne cym]ð [tō] lēohte, þæt hys weorc ne synd gerihtlæhte.

21. Witodlice sē ǫe wyrð sōðfæstnesse cymð tō þām lēohte, ǫæt hys weorc synd geswutelude, for þām ǫe hī synd on Gode gedōne.

22. Æfter ǫison cōm sē Hælynd and hys leorningcnihtas tō Iudea lande, and wunode ǫær mid him, and fullode.

23. And Iohannes fullode on Enon wið Salim, for ǫām þe ǫær wæron manega wætero; and hī tōgædere cōmun, and wæron gefullode.

24. þā gýt næs Iohannes gedōn on cweartern.

25. Ðā smēadon Iohannes leorningcnihtas and þā Iudeas be ǫære clānsunge,

26. and cōmun tō Iohanne, and cwædon tō him, Rabbī, sē ǫe mid ǫe wæs begeondan Iordane, bē þām ǫū cýðdest gewitnesse, nū hē fullað, and calle hī cumað tō him.

27. Iohannes andwyrde and cwæð, Ne mæg man nān ǫing underfōn, būton hyt bēo him of heofonum geseald.

28. Gē sylfe mē synd tō gewitnesse þæt ic sǣde, Ne eom ic Crist, ac ic eom āsend beforan hyn[e].

29. Sē ðe brýde hæfð sē ys brýdguma; sē ðe ys ðæs brý[d]guman frēond and stynt and gehýrð hyne, mid gefēan hē g[e]blissað for þæs brýdguman stefne: þæs min gefēa y[s] gefýlled.

30. Hyt gebyrað þæt hē weaxe, and þæt ic wanie.

31. Sē ð[e ufe]nan cōm sē ys ofer ealle; sē ðe of eorðan ys sē spr[yçþ] be eorðan; sē ðe of heofone cōm sē ys ofer eall[e].

32. And hē] cýð þæt hē geseah and gehýrde, and nān man ne under[tēhð his] cýðnyse.

33. Sōðlice sē ðe hys cýðnesse underfē[hþ, hē ge]tācnað þæt God ys sōðfæstnes.

34. Sē ðe God sende sprycð [Godes] word; ne sylþ God ð[one Gāst be gemete.]

CAPUT VI

19. [Witodlice] þā hī hæfdon gerōwen swylce twēnti furlanga oððe þrittig, ðā gesāwun hī ðone Hælynd uppan ðære sē gān, and þæt hē wæs gehende þām scipe; and hī him ondrēdon.

20. Hē cwæð ðā tō him, Ic hyt eom; ne ondrēdað ēow.

21. Hig woldon hyne nyman on þæt scip; and sōna þæt scip wæs æt þām lande þe hī tō woldon faran.

22. Sōðlice oðre dæg sēo menego ðe stōd begeondan þām mere geseah þæt ðær næs būton ān scip, and þæt sē Hælynd ne ēode on scip mid hys leorningcnihton, ac hys leorningcnihtas sylfe āna fōron; —

23. oðre scipu cōmun fram Tiberiade wið þā stōwe ðær hī þone hlāf æton, Drihtne ðanciende; —

24. þā sēo menego geseah þæt sē Hælynd ðær næs nē hys leorningcnihtas, ðā ēodon hī on scipu, and cōmun tō Caparnaum, sōhton þæne Hælynd.

25. And ðā hī gemēttan hyne begeondan þām mere, hī cwædon tō him, Lārēow, hwænne cōme ðū hider ?
26. Sē Hælynd him andswarode and cwæð, Sōð ic secge ðow, Ne sēce gē mē for þām ðe gē tæcnu gesāwon, ac for þām ðe gē æton of ðām hlāfon, and synd fulle.
27. Ne wyrcað æfter þām mete ðe forwyrð, ac æfter þām ðe þurhwunað on ēce lif, ðone mannes Sunu ēow sylð; þone God Fæder getācnode.
28. Hī cwædon tō him, Hwæt dō wē þæt wē wyrceon Godes weorc ?
29. Ðā andswarode sē Hælynd and cwæð tō him, þæt ys Godes weorc, þæt gē gelyfon on ðone ðe hē sende.
30. þā cwædon hig, Hwæt dēst ðū tō tæcne þæt wē gesēon and gelyfon þæt ðū hyt wyrce ?
31. [Ur]e fæderas æton heofonlicne mete on wēstene ; swā [hit] āwriten ys, Hē sealde him etan hlāf of heofone.
32. Sē [Hælen]d cwæð [tō] him, S[ōð i]c secge ðow, Ne sealde Moyses ðow hlāf of heofonum; ac mīn Fæder ðow sylð sōðne hlāf of heofonum.
33. Hyt ys Godes hlāf ðe of heofonan cōm, and sylð middanearde lif.
34. Hig cwædon tō him, Drihten syle ūs ðisne hlāf.
35. Sē Hælynd cwæð tō him, Ic eom lifes hlāf; ne hingað þone ðe tō mē cymð, and ne ðyrst þone nǣfre ðe on mē gelyfð.
36. Ac ic ðow sǣde þæt gē gesāwon mē, and ne gelyfdon.
37. Eall ðæt Fæder mē sylð cymð tō mē; and ic ne wurpe ūt þone ðe tō mē cymð.
38. For þām ðe ic ne cōm of heofonum þæt ic mīnne willan dō, ac þæs willan þe mē sende.
39. þæt ys ðæs Fæder willa ðe mē sende, þæt ic nān ðing ne forlēose of þām þe hē mē sealde, ac āwecce ðæt on þām ytemystan dæge.
40. þis ys mīnes Fæder willa þe mē sende, þæt ælc ðe þone

Sunu gesyhð, and on hyne gelyfð, hæbbe ēce lif; and ic hyne āweccē on þām ytemestan dæge.

41. þā mурcnodon ðā Iudeas be him for þām ðe hē cwæð, Ic eom hlāf ðe of heofenum cōm.

42. And hī cwædon, Hū nys ðis sē Hælynd, Iosepes sunu? wē cunnon hys fæder and hys mōder; hūmeta segð þēs, Ic cōm of heofonum?

43. Sē Hælynd him andswarode and cwæð tō him, Ne mурcniað ēow betwȳnan.

44. Ne mæg nān man cuman tō mē, būton sē Fæder ðe mē sende hyne tēo; and ic hyne ārære on þām ytemestan dæge.

45. On ðæra witegena bōcum ys āwriten, Ealle ēaðlære bēoð Godes. Ælc ðe gehȳrde æt Fæder, and leornode, cymð tō m[ē].

46. Ne geseah nān man Fæder, būton sē þe ys of Gode, s[ē ge]syhð Fæder.

47. Sōð ic secge ēow, Sē h[æfð] ēc[e lī]f þe on [mē gelyfð].

48. Ic eom lifes hlāf.

49. Ūre fæderas æton heofunlicne mete on wēstene, and hī synd dēade.

50. þis ys sē hlāf þe of heofonum cōm, þæt ne swelte sē ðe of him ytt.

51. Ic eom lybbende hlāf ðe of heofonum cōm; swā hwā swā ytt of þison hlāfe, hē lyfað on ēcnysse; and sē hlāf ðe ic sylle ys mīn flæsc, for middaneardes life.

52. Ðā Iudeas sliton him betwȳnan and cwædon, Hū mæg þēs hys flæsc ūs syllan tō etenne?

53. þā cwæð sē Hælynd tō him, Sōð ic secge ēow, Næbbe gē lif on ēow, būton gē eton mannes Suna flæsc and his blōd drincon.

54. Sē hæfð ēce lif ðe ytt mīn flæsc and drincð mīn blōd; and ic hyne ārære on þām ytemestan dæge.

xxxvi Introduction — Appendix

55. Sōðlice mīn flāsc ys mete, and mīn blōd ys drinc.
56. Sē ðe ytt mīn flāsc and drincð mīn blōd, hē wunað on mē, and ic on him.
57. Swā swā lybbende Fæder mē sende, and ic lybbe þurh Fæder ; and sē ðe mē ytt, hē lyfað þurh mē.
58. Ðis ys sē hlāf ðe of heofonum cōm ; nā swā swā ūre fæderas æton heofonlicne mete, and dēade wæron ; sē ðe ytt þisne hlāf, hē lyfað on ēcnysse.
59. Ðas þing hē sæde on gesamnunge, þā hē lærde on Capharnaum.
60. Manega hys leorningcnihta cwædon, ðā hī þis gehȳrdon, Heard ys þeos spræc ; hwā mæg hī gehȳran ?
61. þā wiste sē Hælynd þæt hys leorningcnihtas murcne-don betwyx him sylfon be ðison, and hē cwæð tō him, þæt ēow beswicð ?
62. Gyf gē gesēoð mannes Sunu āstigendne ðær hē ær wæs ?
63. Gāst ys sē ðe geliffæst ; flāsc ne fremað nān þing ; ðā word þe ic ēow sæde synd gāst and lif.
64. Ac sume gē [ne gelȳfað. Witod]lice [s]ē Hælynd wiste fram [fruman hwæt þā gelȳfedan] wæron, and hwā hyne belæwan wolde.
65. And hē cwæð, For ði ic ēow sæde þæt nān man ne mæg cuman tō mē, būton mīn Fæder hyt him sylle.
66. Syððan manega hys leorningcnihta cyrdon on bæc, and ne ēodon mid him.
67. þā cwæð sē Hælynd tō þām twelfum, Cweþe gē wylle gē fram mē ?
68. Ðā andwyrde him Simon Petrus and cwæð, Drihten, tō hwām gā wē ? þū hæfst ēces lifes word.
69. And wē gelȳfað and witon þæt ðū eart Crīst, Godes Sunu.
70. Sē Hælynd him andswarode and cwæð, Hū ne gecēas ic ēow twelfe, and ēower ān ys dēofol ?

71. Hē hyt cwæð be Iuda Scarioðe ; þæs hyne belæwde,
ðā hē wæs an þæra twelfa.

CAPUT VII

1. Syððan fōr sē Hælynd tō Galilea ; hē nolde faran tō Iudea, for þām ðe þā Iudeas hyne sōhton and woldon hyne ofslēan.

2. Hyt wæs gehende Iudea frēolsdæge.

3. Hys brōðro cwædon tō him, Far heonon and gā on Iudea land, þæt ðine leorningcnihtas gesēon ðā weorc þe ðū wyrst.

4. Ne dēð nān man nān ðing on dīhlum, ac sēcð þæt hyt open sý. Gyf ðū þās ðing dēst, geswutela ðē sylfne middanearde.

5. Witodlice nē hys māgas ne gelýfdon on hyne.

6. Þā cwæð sē Hælynd tō him, Gýt ne cōm mīn tid ; ēower tid ys symle gearu.

7. Ne mæg middanearde ēow hatian ; ac hē hatað mē, for þām ic cýðe gewitnesse be him þæt hys weorc synd yfele.

8. Fare gē tō þison frēolsdæge ; ic ne fare tō ðison frēolsdæge, for ðām mīn tid nys gýt gefylled.

9. Hē wunode on Galilea, ðā hē [þās þing sæde.]

10. Eft þā hys brōðru fōrun, þā fōr hē ēac [tō ðām frēolsdæge, næs nā o]penlice ac dýgellice.

11. þā

Some conclusions may be drawn from a comparison of this Fragment (L) with the complete MSS. of the Version. In the first place, it is clear that L has not been copied directly from Corp., inasmuch as it does not repeat the omissions peculiar to Corp.: iii, 27 *him*; iii, 33 *his*; vi, 46 *of*; vii, 10 *ac digollice*. Moreover, L agrees with A, B, and C, exclusive of Corp., in such

xxxviii Introduction — Appendix

instances as these: ii, 9 *onbyrgde*; iii, 27 *andwyrde*; iii, 30 *gebyrað*; vi, 19 *gerōwen*; vi, 66 *leorningcnihta*; vii, 3 *brōðro*; vii, 6 *symle*; vii, 10 *brōðru*; and in other instances of less significance, such as vi, 45 *ðæra*; vi, 64 *belāwan*, etc.

Secondly, L agrees with B and C exclusively in several details, such as ii, 20 *templ*; iii, 14 *nādran*; vi, 24 *pæne Hælynd*; vi, 37 *wurpe*; vii, 4 *dihlum* (but not ii, 22 *spæce*; vi, 22 *sylue*; vi, 61 *syluon*). This may be an indication of a more complicated relation between the extant copies of the Version than has yet been conjectured.

Thirdly, the comparison of the texts discloses a somewhat close relation between L and A. Thus, L agrees with the change in the order of words that is characteristic of A: vi, 21 *tō woldon faran*; vi, 26 *Sōð ic secge ēow*. Significant too are the following four agreements: ii, 11 *Chanaan*; iii, 17 *on middaneard*; vi, 25 *cōme ðū*; vi, 64 *fram*; — of less significance are such as iii, 30 *wanie*; vi, 27 *wyrcað*; vi, 29 *gelyfson*, etc. But, on the other hand, the evidence is clear that L is not derived directly from A. The omissions of A are avoided in L: ii, 15 *hē*; iii, 20 *se*; vi, 31 *etan*. A has insertions also that L does not reproduce: ii, 24 *nā*; iii, 11 *pæt*; vi, 71 *and*; vii, 4 *on*. And L is also in agreement with the fashion of the MSS. exclusive of A in the form of certain terminations, such as occur at ii, 12, iii, 4 *mōdor*; ii, 19, 20 *dagon*, *fēowertigon wintron*; ii, 12 *piſon*; vi, 22 *leorningcnihton*; vi, 26 *tācnu*; ii, 20 *getimbrod*; nor does L agree with A in the form *Hierusalem* (ii, 13, 23).

Finally, the supposition that A might have been obtained from L is invalidated by the following evidence: L shows a marked preference for *Hælynd*, and independently has such variants as: ii, 16 *cȳpdon*; iii, 8 *hwæder*;

iii, 20, 21 *synd* (for *syn*); iii, 29 *stynt*; vi, 19 *twēnti*; vi, 22 *menego*; vi, 24 *menego, cōmun*; vi, 33 *heofonan*; vi, 51, 57, 58 *lyfað*. And A could not have derived its preference for the letter *y* from L.

The result of this examination may be declared to confirm the conviction expressed by Professor Napier, that A and L are united in being independently derived from a copy that is not directly represented by any other of the extant MSS.

THE TEXT

THE text of the edition of the Gospels in West-Saxon of which this volume is a part represents the copy of the Version that is preserved in MS. CXL of the Library of Corpus Christi College, Cambridge; the rubrics have been carried into the text from MS. A. The variant readings of all the other surviving copies of the Version (MSS. A, B, and C) are subjoined to the text (the fragment of MS. L is reproduced in the Introduction). These variant readings are complete except for the following unimportant details: excluded are the variations in the orthography of *hi*, *hwī*, and *si* (*hi*, *hy*, *hig*, *hyg*; *hwī*, *hwy*, *hwīg*, *hwyg*; *si*, *sy*, *sig*, *syg*), and the mere interchange of *i* and *y* in the orthography of radical syllables (*y* being characteristically frequent in MS. A). The scribe's usual 'contractions' have been expanded, and his occasional 'accents' have been disregarded. Altogether modern, and therefore independent of the original, are the punctuation of the text and the use of capitals; and the quantity of the vowels has been indicated in conformity to historic grammar. The accepted divisions of chapter and verse have also been introduced. When in respect of any other detail the text does not agree with the copy (MS. Corp.), italics and brackets have been used: a word in italics either corrects the spelling or the grammar of the copy, or it marks the reception of a word that differs from that of the copy; omissions by the scribe of the copy have been supplied in italics and bracketed. In connection with these typographical devices, the variant readings give the complete report required to show in what manner at any point the text has been emended.

INCIPIT EUANGELIUM
SECUNDUM

Johannem

CAPUT I

1. On frymðe wæs Word, and þæt Word wæs mid Gode, and God wæs þæt Word.
2. Þæt wæs on fruman mid Gode.
3. Ealle þing wæron geworhte ðurh hyne; and nān þing næs geworht būtan him.
4. Þæt wæs lif þe on him geworht wæs; and þæt lif wæs manna lēoht.
5. And þæt lēoht lȳht on ðȳstrum; and þȳstro þæt ne genāmon.
6. Mann wæs fram Gode āsend, þæs nama wæs Iohannes.
7. Ðēs cōm tō gewitnesse, þæt hē gewitnesse cȳðde be ðām lēohte, þæt calle menn þurh hyne gelyfdon.
8. Næs hē lēoht, ac þæt hē gewitnesse forð bære be þām lēohte.

Cap. 1. 1. *A, B*, On fruman, *C*, On anginne. — 6. *A*, man.
— 7. *A*, gewitnyss; *A, B, C*, men.

9. Sōð lēoht wæs þæt onlȝht ælcne cumendne man on þisne middanearð.

10. Hē wæs on middanearde, and middanearð wæs geworht þurh hine, and middanearð hine ne gecnēow.

11. Tō his āgenum hē cōm, and hig hyne ne underfēngon.

12. Sōðlice swā hwylce swā hyne underfēngon, hē sealde him anweald þæt hī wæron Godes bearn, þām ðe gelyfað on his naman :

13. Ðā ne synt ācennede of blōdum, nē of flæsces willan, nē of weres willan, ac hig synt of Gode ācennede.

14. And þæt Word wæs flæsc geworden, and eardode on ūs, and wē gesāwon hys wuldor, swylce ācennedes wuldor of Fæder, þæt wæs ful mid gyfe and sōðfæstnysse.

Ðys godspel gebyrað þrȝm wucon ær myddanwyntan on þone frīgedæg.

15. Iohannes cȝþ gewitnesse be him, and clypaþ þus cweðende, þēs wæs þe ic sæde, Sē ðe tō cumenne is æfter mē wæs geworden beforan mē, for ðām hē wæs ær þonne ic.

16. And of his gefyllednesse wē ealle onfēngon gyfe for gyfe.

17. For þām þe æ wæs geseald þurh Moysen ;

13. *A*, synd (*twice*). — 14. *A*, full ; *A*, soðfæstnysse, *B*, *C*, soðfæstnesse. — 16. *A*, gefyllednysse. — 17. *A*, he (*for æ*).

and gyfu and sōþfæstnes is geworden þurh Hælend Crīst.

18. Ne geseah nǣfre nān mann God, būtan sē *āncenneda* Sunu hit cȳðde, sē is on his Fæder bearme.

19. And þæt is Iohannes gewitnes :

Ðys [godspel] gebyrað on þone sunnandæg ær myddanwintra.

Ðā þā Iudeas sendon hyra sācerdas and hyra diaconas fram *Ierusalem* tō him þæt hī āxsodon hine and þus cwædon, Hwæt eart þū ?

20. And hē cȳðde and ne wiðsōc, and þus cwæð, Ne eom ic nā Crīst.

21. And hig āxsodon hine and þus cwædon, Eart ðū Elias ? And hē cwæð, Ne eom ic hit. Ðā cwædon hī, Eart ðū witega ? And hē andwyrde and cwæð, Nic.

22. Hig cwædon tō him, Hwæt eart þū ? þæt wē andwyrde bringon þām ðe ūs tō þē sendon. Hwæt segst þū be þē sylfum ?

23. Hē cwæð, Ic eom clypiendes stefn on wēstene, Gerihtað Drihtnes weg, swā sē witega Isaias cwæð.

18. *A*, geseh ; *A*, *B*, *C*, man ; *A*, buton ; *Corp.*, *B*, acenneda, *A*, *C*, ancenneda ; *A*, cȳðe. — 19. þa (for Ða þa) ; heora (*twice*) ; *Corp.*, gerusalem, *A*, hierusalem, *B*, *C*, ierusalem ; *A*, acsedon, *B*, *C*, axodon. — 21. *A*, acsodon, *B*, *C*, axodon ; *B*, *C*, he-las ; *A*, nicc. — 22. *A*, sende. — 23. *A*, clypiendes ; *C*, stefen.

24. And þā þe þær āsende wæron, þā wæron of sunderhālgon.

25. And hig āxsodon hine and cwædon tō him, Hwī fullast þū, gif þū ne eart [*Crist*], nē *Elias*, nē witega?

26. Iohannes him andswarode, Ic fullige on wætere; tōmiddles ēow stōd þe gē ne cunnon.

27. Hē is þe æfter mē tōweard is, sē wæs geworden beforan mē; ne eom ic wyrðe þæt ic unbinde his scēoþwang.

28. Ðās ðing wæron gewordene on Bethania begeondan Iordanen þær Iohannes fullode.

Ðys [godespel] gebyrað on þone .viii. dæg Godes ætŷwednysse.

29. Ōpre dæg Iohannes geseah þone Hælend tō him cumende, and cwæð, Hēr is Godes lamb; hēr is sē þe dēð aweg middaneardes synne.

30. Þēs is be ðām ic sæde, Æfter mē cymð wer þe mē beforan geworden wæs, for ðām þe hē wæs ær ðonne ic.

31. And ic hyne nyste; ac ic cōm and fullode on wætere tō ðæm þæt hē wære geswutelud on Israhela folce.

24. *A*, þar; sunderhalgon. — 25. *A*, acsedon, *B*, *C*, axodon; *Corp.* art, *A*, *B*, *C*, eart; *Corp.*, *B*, *C*, omis *Crist*, *A*, cryst; *Corp.*, heligas, *A*, elias, *B*, *C*, helias. — 26. *A*, fullie. — 27. *B*, *C*, towerd. — 28. *A*, be iordanen (-geondan omitted by haplography); *A*, þar. — 29. *Corp.*, synnæ, *A*, synna, *B*, synne (*C*, defective). 30. *A*, beforan me. — 31. *A*, *B*, *C*, þam; *A*, geswutelod.

32. And Iohannes cȳþde gewitnesse cweðende, ꝥæt ic geseah nyðer cumendne Gāst of heofenum swā swā culfran, and wunode ofer hine.

33. And ic hine ne cūðe; ac sē ꝥe mē sende tō fullianne on wætere, hē cwæð tō mē, Ofer þone ꝥe ðū gesyhst nyðer stīgendne Gāst and ofer hine wuniendne, ꝥæt is sē ðe *fullað* on Hālgum Gāste.

34. And ic geseah, and gewitnesse cȳðde ꝥæt þēs is Godes Sunu.

Ðys [godspel] seal on sancte Andreas masseæfen.

35. Eft oððre dæg stōd Iohannes, and twēgen of his leorningcnihtum;

36. and hē cwæð, þā hē geseah þone Hælend gangende, Hēr is Godes lamb.

37. Ðā gehȳrdon hyne twēgen leorningcnihtas sprecende, and fylidon þām Hælende.

38. þā beseah sē Hælend, and geseah hig him fyliende, and cwæð tō him, Hwæt sēce gyt? Hī cwædon tō him, Rabbī, ꝥæt is gecweden and gereht, Lārēow, hwār eardast ðū?

39. Hē cwæþ tō him, Cumað and gesēoþ. Hig cōmon and gesāwon hwār hē wunode, and mid

32. *A*, gesch; *A*, -cumende; *A*, on (*for* of). — 33. *A*, fullienne; *Corp.*, *B*, *C*, ðæne, *A*, þone; *A*, -stīgende; *A*, wuniende; *Corp.* fyllað, *A*, *B*, *C*, fullað. — 34. *A*, omits ꝥæt þēs is Godes Sunu. — 36. *Corp.*, *B*, *C*, þæne, *A*, þone. — 37. *A*, fyligdon. — 38. *A*, secge (*for* sece).

him wunodon on ðām dæge; hit wæs þā sēo tēoðe tid.

40. Andreas, Simones brōþur *Petres*, wæs oþer of þām twām, þā gehȳrdon æt Iohanne, and him fyligdon.

41. Ðēs gemētte ærost Simonem his brōðor, and cwæð tō him, Wē gemētton Messiam, þæt is gereht Crīst.

42. And hig læddon hine tō þām Hælende. Ðā behēold sē Hælend hyne, and cwæþ, þū eart Simon Ionan sunu; þū bist genemned Cephas, þæt is gereht, Petrus.

43. On mergen hē wolde faran on Galilea, and hē gemētte Philippus; and sē Hælend cwæð tō him, Fylig mē.

44. Sōþlice Philippus wæs fram Bethzaida, Andreas ceastre and Petres.

45. Philippus gemētte Nathanael, and cwæþ tō him, Wē gemētton ðone Hælend, Iosepes sunu of Nazareth, þone wrāt Moyses and þā witegan on ðære æ.

46. And Nathanahel cwæð tō him, Mæg ænig þing gōdes bēon of Nazareth? Philippus cwæð tō him, Cum and geseoh.

39. *A*, wunodon. — 40. *A*, brōðer; *Corp.*, petrus, *A*, *B*, *C*, petra. — 41. *A*, *B*, ærest, *C*, illegible; *A*, simon; *A*, brōðer. — 42. *A*, *B*, *C*, gelæddon. — 43. *B*, *C*, morgen; *A*, filig. — 44. *A*, bethsaida; *B*, *C*, cestre. — 45. *A*, *B*, *C*, nathanahel.

47. Ðā geseah sē Hælend Nathanahel tō him cumendne, and cwæð be him, Hēr is Israhelisc wer, on ðām nis nān fācn.

48. Ðā cwæð Nathanahel tō him, Hwanon cūðest ðū mē? þā andswarode sē Hælend and cwæð tō him, Ic geseah þē þā þū wære under þām fictrēowe, ær ðām þe Philippus þē clypode.

49. Him andswarode þā Nathanahel and ðus cwæð, Rabbī, þū eart Godes Sunu, and þū eart Israhela cing.

50. þā cwæð sē Hælend tō him, þū gesyhst mære þonne þis sý, for ðām þe ðū gelyfdest ðā ic cwæð þæt ic gesāwe þē under þām fictrēowe.

51. And hē sæde him, Sōð ic secge ēow, Gē gesēoð opene heofonas, and Godes englas ūp stīgende and nyðer stīgende ofer mannes Sunu.

CAPUT II

Ðys godspel seal on sunnandæg [on] þære dðre wucan ofer epiphania.

1. On þām þriðdan dæge wæron gyfta gewordene on Chanaa Galileę; and þæs Hælendes mōdor wæs þær.

47. *A*, geseh; *B, C*, nathanael; *A*, cumende. — 48. *A*, hwanen; *A*, andswarede; *A*, geseh. — 49. *A*, cyning. — 51. *A*, hefoenas; *B, C*, manes; *A*, suna.

Cap. II. 1. *A*, chanaan; *Corp.*, *A, B*, galileę, *C*, galilee, *Sheat*, galileę; *A*, moder; *A*, þar.

2. Sōþlice sē Hælend and his leorningcnihtas wæron ġelaðode tō þām ġyfton.
3. And þā þæt wīn ġetēorude, þā cwæð þæs Hælandes mōdor tō him, Hī nabbað wīn.
4. Þā cwæþ sē Hælend tō hyre, Lā wif, hwæt is mē and þē? ġýt mīn tīma ne cōm.
5. Ðā cwæð þæs Hælandes mōdor tō þām þēnum, Dōð swā hwæt swā hē ēow secġe.
6. Þær wæron sōðlice āset six stānene wæter-fatu, æfter Iudea ġeclānsunge, ælc wæs on twēgra sestra ġemete oððe on þrēora.
7. Ðā bēad sē Hælend þæt hig þā fatu mid wætere ġefylدون. And hig ġefylدون þā oþ þone brerd.
8. Ðā cwæþ sē Hælend, Hladaþ nū, and berað þære drihte ealdre. And hī nāmon.
9. Ðā sē drihte-ealdor þæs wīnes onbyrigde þe of þām wætere ġeworden wæs, hē nyste hwanon hyt cōm, — þā þēnas sōðlice wiston þe þæt wæter hlōdon; sē drihte-ealdor clypode þone brȳdguman,
10. and cwæð tō him, Ælc man sylþ ærest ġōd wīn, and þonne hig druncene bēoð, þæt þe wyrse byð; ðū ġehēolde þæt ġōde wīn oð þis.
11. Ðis wæs þæt forme tācn þe sē Hælend

2. *A*, ġiftum. — 3. *A*, ġeteorode; *A*, moder. — 4. *A*, hwæt ys þe and me. — 5. *A*, moder. — 6. *Corp.*, æl, *A*, *B*, *C*, ælc. — 9. *A*, *B*, *C*, onbyrgde.

worhte on Chanaa Galileę, and geswutelode his wuldor; and his leorningcnihtas gelyfdon on hine.

Dys godspel gebyrað on þære feorðan wucan ynnan lengtene on mōnandæg.

12. Æfter þyson hē and his mōdor and his gebrōðru and his leorningcnihtas fōron tō Capharnaum, and wunedon þār fēawa daga.

13. And hit wæs nēah Iudea ēastron, and sē Hælend fōr tō Ierusalem,

14. and gemētte on þām temple þā ðe sealdon *oxan* and scēap and culfran, and sittende myneteras.

15. And hē worhte swipan of strengon, and hig ealle of ðām temple ādrāf, ge scēap ge *oxan*; and hē āgēat þāra mynetera feoh, and tōwearp hyra mȳsan;

16. and sæde þām þe ðā culfran cȳpton, Dōð þās þing heonon; ne wyrce gē mīnes *Fæder* hūs tō mangunghūse.

17. Þā gemundon his leorningcnihtas þæt ðe āwriten is, þīnes hūses anda mē et.

11. *A*, chanaan; *Corp.*, *A*, galileę, *B*, *C*, galilee, *Skeat*, galileæ. — 12. *A*, *B*, *C*, Æfter with large (illuminated) initial, *Corp.*, space left for initial, at the middle of the line; *A*, þyssum; *A*, moder; *C*, foran; *B*, wunedon (altered from wenedon), *C*, wenedon; *B*, *C*, þær. — 13. *A*, hierusalem. — 14. *Corp.*, *oxsan*, *A*, *B*, *C*, *oxan*. — 15. *Corp.*, *oxsan*, *A*, *B*, *C*, *oxan*; *A*, and ageat (*om.* he); *A*, þæra; *A*, heora. — 16. *A*, heonon, *C*, heonan; *Corp.*, fæder, *A*, *B*, *C*, fæder.

18. Ðā andswaredon him þā Iudeas and cwædon, Hwylc tæcn ætywst þū ūs, for ðām þe þū ðās ðing dēst ?

19. Sē Hælend him andswarude and cwæð, Tōwurpað þis tempel, and ic hit ārære binnan þrīm dagon.

20. Ðā Iudeas cwædon tō him, Þis tempel wæs getimbrod on six and fēowertigon wintron, and ārærst þū hit on þrīm dagon ?

21. Sōðlice hē hyt cwæð be hys lichaman temple.

22. Ðā hē of dēaðe ārās, þā gemundon his leorningcnihtas þæt hē hit be him sylfum cwæð ; and hī gelyfdon hālegum gewrite and þære spræce þe sē Hælend spræc.

23. Ðā hē wæs on Ierusalem on ēastron on frēolsdæge, manega gelyfdon on his naman, þā hī gesāwon ðā tæcna þe hē worhte.

24. Sē Hælend ne geswutelode hine sylfne him, for ðām hē cūðe hī ealle,

25. and for þām him næs nān þearf þæt ænig man sæde gewitnesse be men ; hē wiste witodlice hwæt wæs on men.

18. C, tacen. — 19. A, andswarode ; A, toweorpað ; A, dagum. — 20. B, C, templ ; A, getimbred ; A, -tygum wyntrum ; A, dagum. — 22. B, C, sylfon ; Corp., cweð, A, B, C, cwæð ; A, halgum ; B, C, spræce. — 23. A, hierusalem. — 24. A, adds na after geswutelode.

CAPUT III

þys godspel man sceal rædan ofer ēastron be þære rōde, and eft ofer pentecosten on þone forman sunnandæg.

1. Sōðlice sum Phariseisc man wæs genemned Nichodemus, sē wæs Iudea ealdor.
2. Ðēs cōm tō him on niht, and cwæð tō him, Rabbī, þæt is, Lārēow, wē witon þæt þū cōme fram Gode; ne mæg nān man þās tācn wyrcan þe ðū wyrst, būton God bēo mid him.
3. Sē Hælend him andswarude and cwæð, Sōð ic þē secge, Būton hwā bēo ednīwan gecenned, ne mæg hē gesēon Godes rīce.
4. Ðā cwæð Nichodemus tō him, Hū mæg man bēon eft ācenned þonne hē bið eald? Cwyst ðū mæg hē eft cuman on his mōdor innoð and bēon eft ācenned?
5. Sē Hælend him andswarude and cwæð, Sōþ ic þē secge, Būton hwā bēo geedcenned of wætere and of Hāligum Gāste, ne mæg hē in faran on Godes rīce.
6. Ðæt þe ācenned is of flæsce þæt is flæsc; and þæt þe of Gāste is ācenned þæt is gāst.
7. Ne wundra þū for ðām þe ic sǣde þē, Eow gebyrað þæt gē bēon ācennede ednīwan.

Cap. III. 2. *A*, tacen. — 3. *A*, andswarode. — 4. *A*, moder. — 5. *A*, andswarode; *A*, halgum.

8. Gāst oreðað þār hē wile, and þū gehȳrst his stefne, and þū nāst hwanon hē cymþ, nē hwyder hē gæþ; swā is ælc þe ācenned is of Gāste.

9. Ðā andswarode Nichodemus and cwæð, Hū magon þās þing þus geweorðan?

10. Sē Hælend andswarode and cwæð tō him, Ðū eart lārēow Israhela folce, and þū nāst þās ðing?

11. Sōþ ic þē secge, þæt wē sprecað þæt wē witon, and wē cȳðað þæt wē gesāwon; and gē ne underfōð ūre cȳðnesse.

12. Gif ic ēow eorþlice þing sæde, and gē ne gelyfað, hūmeta gelyfe gē gif ic ēow *heofonlice* þing secge?

13. And nān man ne āstihð tō heofenum, būton sē ðe nyðer cōm of heofonum, mannes Sunu sē ðe cōm of heofonum.

14. And swā swā Moyses þā næddran ūp āhōf on þām wēstene, swā gebyrað þæt mannes Sunu bēo ūp āhafen:

15. Þæt nān þāra ne forwurðe þe on hyne gelyfð, ac *hæbbe* þæt ēce lif.

Ðys [godspel] sceal on ððerne pentecostenes mænedæg.

16. God lufode middaneard swā þæt hē sealde

8. *A*, þær; *A*, hwanen. — 11. *A*, and þæt we (*for* and we); *A*, cȳðnysse. — 12. *B*, eorlice; *Corp.*, heofonlicæ, *A*, heofenlice, *B*, heofonlice, (*C*, *defective*). — 13. *A*, heofenum (*thrice*). — 14. *B*, *C*, nædran. — 15. *A*, þæra; *A*, forweorðe, *Corp.*, hæbe, *A*, *B*, *C*, hæbbe.

his *āncennedan* Sunu, þæt nān ne forwurðe þe on hine gelyfð, ac hæbbe þæt ēce lif.

17. Ne sende God his Sunu on middanearde þæt hē dēmd e middanearde, ac þæt middanearde sý gehæled þurh hine.

18. Ne biþ þām gedēmed ðe on hine gelyfð; sē ðe ne gelyfð, him biþ gedēmed, for þām þe hē ne gelyfde on ðone naman þæs *āncennedan* Godes Suna.

19. Þæt is sē dōm, þæt lēoht cōm on middanearde, and menn lufedon þýstro swýþor ðonne þæt lēoht : hyra weorc wæron yfele.

20. Ælc ðāra þe yfele dēð hatað þæt lēoht, and hē ne cymþ tō lēohte, þæt his weorc ne sýn gerihtlæhte.

21. Witodlice sē ðe wyrð sōðfæstnesse cymþ tō ðām lēohte, þæt his weorc sýn geswutelode, for ðām þe hig synt on Gode gedōne.

22. Æfter þyson cōm sē Hælend and his leorningcnihtas tō Iudea lande, and wunode ðær mid him, and fullode.

23. And Iohannes fullode on Enon wið Salim, for ðām þe þær wæron manega wætro; and hī tōgædere cōmun, and wæron gefullode.

16. *Corp.*, ancennendan, *A*, *B*, *C*, ancennedan; *A*, forweorðe. — 17. *A*, on myddanearde; *A*, sig, *B*, *C*, þurg. — 18. *Corp.*, gelyf, *A*, *C*, gelyfð, *B*, Se þe ge ne lyfð; *Corp.*, acennendan, *A*, *B*, *C*, acennedan. — 19. *A*, *B*, *C*, men; *A*, Heora. — 20. *A*, þæra yfele (*om.* þe). — 21. *B*, *C*, cymd; *A*, geswutelode; *A*, synd. — 22. *A*, þysson; *A*, wunode þar. — 23. *A*, þar; *A*, wætera; *A*, comon.

24. Ðā gýt næs Iohannes gedōn on cwearn-tern.

Ðys [godspel] sceal on wōdnesdæg, on þære þryddan wucan ofer ēastron.

25. Þā smēadon Iohannes *leorningcnihtas* and þā Iudeas be þære clānsunge,

26. and cōmon tō Iohanne, and cwædon tō him, Rabbī, sē ðe mid þe wæs begeondan Iordane, be ðām þū cȳðdest gewitnesse, nū hē fullaþ, and ealle hig cumað tō him.

27. Iohannes andwurde and cwæð, Ne mæg mann nān þing *underfōn*, būton hit bēo [*him*] of heofonum geseald.

28. Gē sylfe mē synd tō gewitnesse þæt ic sæde, Ne eom ic Crīst, ac ic eom āsend beforan hine.

29. Sē ðe brýde hæfð sē is brýdguma; sē þe is þæs brýdguman frēond and stent and gehȳrþ hyne, mid gefēan hē geblissað for þæs brýdguman stefne: þēs mīn gefēa is gefylled.

30. Hit *gebyrað* þæt hē weaxe, and þæt ic wanige.

31. Sē ðe ufenan cōm sē is ofer ealle; sē þe of eorðan is sē sprycþ be eorðan; sē þe of heofone cōm sē is ofer ealle.

25. *Corp.*, leorningcnihtas; *A, B, C*, leorningcnihtas. — 26. *C*, coman; *A*, iordanen. — 27. *A, B, C*, andwyrde; *A*, man; *Corp.*, nderfon, *A, B, C*, underfon; *Corp.*, om. him, *A, B, C*, him; *A*, heofenum. — 28. *B, C*, neom (*for* ne eom); *A*, ieom (*for* ic eom). — 30. *Corp.*, geburað, *A, B, C*, gebyrað; *A*, wexe; *A*, wanie.

32. And hē cȳð þæt hē geseah and gehȳrde,
and nān man ne underfēhð his cȳðnesse.

33. Sōðlice sē þe [*his*] cȳðnesse underfēhþ, hē
getācnað þæt God is sōðfæstnys.

34. Sē ðe God sende sprycð Godes word; ne
sylþ God þone Gāst be gemete.

35. Fæder lufað þone Sunu, and sealde ealle
þing on his hand.

36. Sē þe gelyfð on Sunu sē hæfð ēce lif; sē
þe þām Suna is ungelēafsum ne gesyhh hē lif, ac
Godes yrre wunað ofer hine.

CAPUT IV

1. Ðā sē Hælend wyste þæt þā Pharisei
gehȳrdon þæt hē hæfde mā leorningcnihta þonne
Iohannes, —

2. þeah sē Hælend ne fullode, ac his leorning-
cnihtas, —

3. Ðā forlēt hē Iudea land, and fōr eft on
Galilea.

4. Him gebyrode þæt hē sceolde faran þurh
Samaria land.

32. *A, B, C*, cȳðnysse. — 33. *Corp.*, *om.* his, *A, B, C*, his;
A, cȳðnysse (*B, C*, cȳðnesse); *A*, sōðfæstnesa. — 34. *A*, sprycð.

— 36. *A*, ungelēafsum.

Cap. iv. 4. *A*, gebyrede.

5. Witodlice hē cōm on Samarian *ceastre*, þe is genemned Sichar, nēah þām tūne þe Iacob sealde Iosepe his suna ;

6. þær wæs Iacobes wyl.

Ðys [godspel] sceal on frīgedæg, on þære iii. lengtenwucan.

Sē Hælend sæt æt ðām wylle, þā hē wæs wērig gegān ; and hit wæs middæg.

7. þā cōm þær ān wīf of Samaria, wolde wæter feccan ; ðā cwæð sē Hælend tō hyre, Syle mē drincan.

8. His leorningcnihtas fērdon þā tō þære ceastre, woldon him mete biggan.

9. þā cwæð þæt Samaritanisce wīf tō him, Hūmeta bitst þū æt mē drincan, þonne ðū eart Iudeisc, and ic eom Samaritanisc wīf ? ne brūcað Iudeas and Samaritanisce metes ætgædere.

10. Ðā andswarode sē Hælend and cwæð tō hyre, Gif þū wistest Godes gyfe, and hwæt sē is þe cwið tō þē, Syle me drincan, witodlice þū bæde hine þæt hē sealde þē lifes wæter.

11. Ðā cwæð þæt wīf tō him, Lēof, ne ðū næfst nān þing mid tō *hladanne*, and þēs pyt is dēop ; hwanon hæfst þū lifes wæter ?

5. *Corp.*, B, C, *cestre*, A, *ceastre*. — 6. A, þar ; A, *wyll*. — 7. A, þar. — 8. C, *woldan*. — 11. *Corp.*, *hladene*, A, *hladenne* ; B, C, *hladane* ; A, *pytt* ; C, *hæft* (*for hæfst*).

12. Cwyst ðū þæt þū sī mærra þonne ūre fæder Iacob, sē ðe ūs þisne pytt sealde, and hē and his bearn and his nȳtenu of ðām druncon ?

13. Ðā andswarode sē Hælend and cwæþ tō hyre, Ælcne ðāra þyrst eft þe of ðyson wætere *drincð*;

14. witodlice ælc þāra þe *drincð* of þām wætere þe ic him sylle . . . bið on him will forð ræ-sendes wætres on ēce lif.

15. Ðā cwæð þæt wif tō him, Hlāford, syle mē þæt wæter þæt mē ne þyrste, nē ic ne ðurfe hēr feccan.

16. Ðā cwæþ sē Hælend tō hyre, Gā, clypa þinne ceorl, and cum hider.

17. Ðā andwurde þæt wif and cwæð, Næbbe ic nānne ceorl. Ðā cwæð sē Hælend tō hyre, Wel þū cwæde þæt þū næfst ceorl;

18. witodlice þū *hæfdest* fif ceorlas, and sē ðe ðū nū hæfst nis ðin ceorl; æt þām þū sædest sōð.

19. Ðā cwæð þæt wif tō him, Lēof, þæs mē ðyncð þū eart witega.

20. Ūre fæderas hig gebædon on þissere dūne, and gē secgað þæt on Ierusalem sȳ sēo stōw þæt man on gebidde.

13. *B, C, -swarude; A, þæra; C, dyrst; A, þyssum; Corp., B, C, dringð, A, drincð.* — 14. *A, þæra; A, wyll; A, wæteres.* — 17. *A, andswarode, B, C, andwyrde; A, nænne; B, C, næst, A, ceorl næfst (changed order).* — 18. *Corp., B, C, hæfst, A, hæfst altered to hæfdest.* — 19. *A, þæs þe me; Corp., ðingþ, B, þingð, C, ðingþu, (for ðingþ þu) A, þyncð.* — 20. *A, hierusalem.*

21. Ðā cwæð sē Hælend tō hyre, Lā wif, gelyf mē, þæt sēo tid cymð þonne gē ne gebiddaþ Fæder nē on þisse dūne nē on *Ierusalem*.

22. Gē gebiddað þæt gē nyton; wē gebiddaþ þæt wē witon; for þām þe hæl is of Iudeum.

23. Ac sēo tid cymð, and nū is, þonne sōþe gebedmen gebiddaþ Fæder on gāste and on sōð-fæstnesse; witodlice Fæder sēcþ swylce þe hyne gebiddon.

24. Gāst is God; and þām þe hyne gebiddað gebyrað þæt hig gebiddon on gāste and on sōð-fæstnesse.

25. Ðæt wif cwæþ tō him, Ic wāt þæt Messias cymð þe is genemned Crīst; þonne hē cymð, hē cýð ūs ealle ðing.

26. Sē Hælend cwæð tō hyre, Ic hit eom þe wið þē sprece.

27. And þærrihte cōmon his leorningcnihtas, and hig wundredon þæt hē wiþ þæt wif spræc; þeah hyra nān ne cwæð, Hwæt sēcst þū? oððe, Hwæt sprycst þū wið hig?

28. Witodlice þæt wif forlēt hyre wæterfæt, and ēode tō þære byrig, and cwæð tō þām mannum,

21. *A*, byssere; *Corp.*, *B*, gerusalem, *C*, ierusalem, *A*, hierusalem altered to hierusalem. — 22. *A*, om. þe; *A*, myd (for of). — 23, 24. *A*, soðfætnysse. — 26. *B*, *C*, spece. — 27. *A*, þærrihte; *B*, *C*, spæc; *A*, þeh heora; *Corp.*, segst, *A*, *B*, *C*, seest

29. Cumað and gesēoð þone man þe mē sæde ealle [þā] þing þe ic dyde; cweðe gē is hē Crīst?

30. Ðā ēodon hī ūt of ðære byrig, and cōmon tō him.

31. Ongemang þām his leorningcnihtas hine bædon, and þus cwædon, Lārēow, et.

32. Ðā cwæð hē tō him, Ic hæbbe þone mete tō *etanne* þe gē nyton.

33. Ðā cwædon his leorningcnihtas him betwýnan, Hwæðer ænig man him mete brōhte?

34. Ðā cwæð sē Hælend tō him, Mīn mete is þæt ic wyrce þæs willan ðe me sende, þæt ic fullfremme his weorc.

35. Hū ne secge gē þæt nū gýt synt fēowur mōnðas ær man rīpan mæge? nū ic ēow secge, Hebbað ūpp ēowre ēagan, and gesēoð þas eardas þæt hig synt scīre tō *rīpanne*.

36. And sē ðe rīpð nimð mēde, and gaderap wæstm on ēcum life, þæt ætgædere geblission sē þe sǣwþ and sē ðe rīpð.

37. On þyson is witodlice sōð word, for ðām oþer is sē ðe sǣwþ, oþer is sē ðe rīpþ.

38. Ic sende ēow tō *rīpanne* þæt þæt gē ne beswuncon; oðre swuncon, and gē ēodun on hyra geswinc.

29. *Corp.*, om. þa, *A*, *B*, *C*, þa. — 32. *Corp.*, *B*, *C*, etene, *A*, etanne. — 33. *A*, betweenan. — 35. *Corp.*, Hyne altered to Hve, *A*, *B*, *C*, hu ne; *A*, synd feower; *A*, gehebbað up; *A*, synd scyre to rīpanne; *Corp.*, *B*, *C*, ripene. — 38. *Corp.*, *B*, *C*, ripene, *A*, rīpanne; *A*, eodon; *A*, heora geswync.

39. Witodlice manige Samaritanisce of ðære ceastre gelyfdon on hyne for þæs wifes wordon þe be him cȳþde, þæt hē sæde mē ealle þā þing þe ic dyde.

40. Ðā þā Samaritaniscean cōmon tō him, hig gebædon hine þæt hē wunode ðær; and hē wunode þær twēgen dagas.

41. And mycle mā gelyfdon for his spæce;

42. and cwædon tō þām wīfe, Ne gelyfe wē nā for ðinre spræce; wē sylfe gehȳrdon, and wē witon þæt hē is sōþ middaneardes Hæ-
lend.

43. Sōðlice æfter twām dagon hē fērde þanone, and fōr tō Galilea.

44. Sē Hælend sylf cȳþde gewitnesse þæt nān witega næfð nānne wurðscype on hys āgenum earde.

45. Þā hē cōm tō Galileam, þā underfēngon hī hine, þā hī gesāwon ealle þā þing þe hē worhte on Ierusalem on frēolsdæge; and hī cōmun tō þām frēolsdæge.

39. *B*, manege, *A*, *C*, manega; *A*, wordum; *C*, cydde. — 40. *Corp.*, þæge (for þa, second word), *B*, þa followed by an erasure, *C*, ðæ followed by an erasure (*B*, and *C*, must have had þage and ðæge); *A*, samaritaniscan; *A*, wunode; *Corp.*, *B*, *C*, ðæra, *A*, om. ðær and he wunode (*homæoteleuton*); *A*, þær. — 41. *A*, mycele; *A*, spræce. — 42. *B*, *C*, sylue; *Corp.*, *B*, *C*, hælynd, *A*, hælend. — 44. *A*, nænne weorðscype. — 45. *A*, hierusalem; *A*, comon.

46. And hē cōm eft tō Chanaa *Galilee*, þær hē worhte þæt wīn of wætere.

Dys godspel gebyrað ofer pentecosten, on þære ān and twētygoðan wucan, on sunnandæg.

Sum undercynig wæs, þæs sunu wæs gesȳc-lod on Capharnaum.

47. Þā þā sē gehȳrde þæt sē Hælend fōr fram Iudea tō Galilea, hē cōm tō him and bæd hine þæt hē fōre and gehælde his sunu; sōðlice hē læg æt forðfōre.

48. Ðā cwæþ sē Hælend tō him, Būton gē tæcna and forebēacna gesēon, ne gelyfe gē.

49. Ðā cwæð sē undercing tō him, Ðrihten, far ær mīn sunu swelte.

50. And sē Hælend cwæð, Gā, þīn sunu leofað. Ðā ēode hē, and gelyfde þære spræce þe sē Hæ-lend him sæde.

51. Ðā hē fōr, þā urnon his þēowas ongēan hyne, and sædon þæt his sunu leofode.

52. Ðā āxode hē tō hwylcon tīman him bet wære. And hī sædon him, Gyrstandæg tō þære seofopan tīde sē fēfor hine forlēt.

53. Ðā ongeat sē fæder þæt hit wæs on þære tīde ðe sē Hælend cwæð, þīn sunu leofað. And hē gelyfde and eall his hīwræden.

46. *Corp.*, B, C, chanaa galilee, A, chanaan galilee; C, worhe (for worhte); A, wyn of þam; A, gesiclod. — 49. A, undercyn-ing. — 51. B, C, ongen; A, lyfode. — 52. A, acsode; A, hwylcum tyman; B, C, gyrstandæg; A, seofeðan tyde; A, fefer. — 53. B, C, onget; A, eal hys hīwræden (altered to -rædden).

54. Sē Hælend worhte þis tæcen eft oþre sīþe, þā hē cōm fram Iudea lande tō Galilea.

CAPUT V

Ðys godspel sceal on frīgedæg on þære forman lengtenwucan.

1. Æfter þyson wæs Iudea frēolsdæg, and sē Hælend fōr tō Ierusalem.
2. On *Ierusalem* ys ān mere, sē is genemned on Ebrēisc *Bethsaida*; sē mere hæfð fīf porticas.
3. On þām porticon læg mycel menigeo geād-ludra, blindra, and healtra, and forscruncenra, and geanbidedon þæs wæteres styrunge.
4. Drihtenes engel cōm tō his tīman on þone mere, and þæt wæter wæs āstyred; and sē þe raþust cōm on þone mere æfter þæs wæteres styrunge wearþ gehæled fram swā hwylcere untrumnysses swā hē on wæs.
5. Ðær wæs sum man eahta and þrittig wintra on his untrumnysses.
6. Þā sē Hælend geseah þysne licgean, and wiste þæt hē þær lange tīde wæs, ðā cwæþ hē tō him, Wylt þū hāl bēon?

54. *A*, om. lande.

Cap. v. 1. *A*, byssum; *A*, hierusalem. — 2. *Corp.*, gerusalem, *B*, *C*, ierusalem, *A*, hierusalem; *Corp.*, *B*, (*C*), betzaida, *A*, bethsaida. — 3. *A*, portican; *A*, mænigeo geadledra. — 4. *A*, raðost, *B*, *C*, hraþust. — 5. *A*, ehta; *C*, untrumnesse. — 6. *A*, *B*, *C*, licgan; *A*, lange hwyle (*with glous tide*) þar wæs (*changed order*).

7. Ðā andswarode sē sēoca him and cwæþ, Drihten, ic næbbe nānne man þæt mē dō on þone mere, þonne þæt wæter āstýred bið ; ðonne ic cume, þonne biþ oþer beforan mē.

8. Ðā cwæð sē Hælend tō him, Aris, nim þin bed, and gā.

9. And sē man wæs sōna hāl, and hē nam his bed, and ēode. Hit wæs restedæg on ðām dæge.

10. Ðā cwædon þā Iudeas tō þām þe þær gehæled wæs, Hit is restedæg ; nis ðe ālyfed þæt þū þin bedd bere.

11. Hē andswarude him and cwæð, Sē ðe mē gehælde sē cwæð tō mē, Nim þin bedd, and gā.

12. Ðā āxsodon hī hine, Hwæt sē man wære þe þe sæde, Nim þin bedd, and gā ?

13. Sē þe þær gehæled wæs nyste hwā hit wæs ; sē *Hælend* sōþlice bēah fram þære gega-derunge.

14. Æfter þām sē *Hælend* hine gemette on þām temple, and cwæþ tō him, Nū þū eart hāl geworden ; ne synga þū, þe læs þe þe on sumon þingon wyrs getide.

7. *A*, andswarede ; *A*, nænne. — 8, 9. *B*, *C*, bedd. — 10. *A*, *B*, *C*, þar. — 11. *A*, andswarode ; *A*, bed. — 12. *A*, axedon, *B*, *C*, axodon. — 13. *A*, þar ; *Corp.*, *B*, *C*, hælynd, *A*, hælend. — 14. *Corp.*, *B*, *C*, hælynd, *A*, hælend ; *B*, geworde ; *A*, þy læs þe on, *B*, *C*, þe læs þe on ; *A*, sumum þyngum.

15. Ðā fōr sē man, and cyðde hit þām Iudean þæt hit wære sē Hælend þe hyne hælde.

16. For þām þā Iudeas ēhton þone Hælend, for ðām þe hē dyde þās þing on restedæg.

Ðys godspel sceal on þunresdæg on þære fēorðan lenctenwucan.

17. Ðā andswarode sē Hælend him and cwæð, Mīn Fæder wyrceð oþ þis nū gýt, and ic wyrce.

18. Þæs þē mā þā Iudeas sōhton hine tō ofslēanne, næs nā for þām ānum þe hē þone restedæg bræc, ac for þām þe hē cwæð þæt God wære his Fæder, and hine sylfne dyde Gode gelicne.

19. Witodlice sē Hælend andswarode and cwæþ tō him, Sōð ic ēow secge, Ne mæg sē Sunu nān þing dōn, būton þæt hē gesyhp his Fæder dōn; ðā þing þe hē wyrce, sē Sunu wyrceð gelice.

20. Sē Fæder lufað þone Sunu, and geswutelað him ealle þā þing þe hē wyrce; and mārān weorc þonne þās sȳn hē geswutelað him, þæt gē wundrigeon.

21. Swā sē Fæder āwecð þā dēadan and gelif-fæst, swā ēac sē Sunu geliffæst þā [ðe] hē wyle.

15. *A, B, C*, cydde; *A*, iudeum, *B, C*, iudeon; *A*, hyt wæs.

— 17. *B, C*, hælynd; *A*, om. nu. — 18. *Corp.*, *B, C*, þæne, *A*, þone. — 20. *A*, wundrion. — 21. *A*, om. swa eac se sunu geliffæst

(*homæoteleton*); *Corp.*, om. ðe, *A, B, C*, ðe.

22. Nē sē Fæder ne dēmð nānum menn, ac hē sealde ælcne dōm þām Suna ;

23. þæt ealle ārwurpigeon þone Sunu, swā swā hig ārwurpigeaþ þone Fæder. Sē ðe ne ārwurðaþ þone Sunu, ne ārwurþaþ hē þone Fæder þe hine sende.

24. Sōð ic secge ēow, þæt sē þe mīn word gehyrd, and þām gelyfd þe mē sende, sē hæfd ēce lif, and ne cymþ æt þām dōme, ac færð fram dēaðe tō life.

25. Sōð ic secge ēow, þæt sēo tīd cymð, and nū is, þonne þā dēadan gehyrað Godes Suna stefne ; and þā lybbað þe hig gehyrað.

26. Swā sē Fæder hæfþ lif on him sylfon, swā hē sealde þām Suna þæt hē hæfde lif on him syluon ;

27. and sealde him anweald þæt hē mōste dēman, for ðām þe hē is mannes Sunu.

28. Ne wundrigeon gē ðæs þæt sēo tīd cymð þæt ealle gehyrað his stefne þe on byrgenum synt ;

29. and þā þe gōd worhton farað on lifes æreste ; and þā þe yfel dydon, on dōmes æreste.

Ðys [godspel] seal on þūrsdæg on þære oðre lenctenwucan.

30. Ne mæg ic nān þing dōn fram mē sylfum ;

22. *A*, men. — 23. *A*, arweorðion ; *A*, arwurðiað ; *A*, arweorþað (*last time*). — 24. *Corp.*, blank space for the initial letter of *Soð*, *A*, *B*, *C*, illuminated *S*. — 26. *A*, hym sylfum (*twice*). — 28. *A*, wundrion. — 29. *A*, æryste (*twice*).

ic dēme swā swā ic gehyre, and mīn dōm is
ryht, for ðām ic ne sēce mīnne willan [*ac þæs*]
þe mē sende.

31. Gif ic gewitnesse be mē cȳþe, mīn gewitnes
nis sōð.

32. Ōþer is sē ðe cȳþ gewitnesse be mē; and
ic wāt þæt sēo cȳðnes is sōð þe hē cȳþ be
mē.

33. Gē sendon tō Iohanne, and hē cȳðde sōþ-
fæstnesse gewitnesse.

34. Ic ne onfō gewitnesse fram menn; ac þās
þing ic secge þæt gē sȳn hāle.

35. Hē wæs byrnende lēohtfæt and lȳhtende;
gē woldon sume hwīle geblissian on his lēohte.

36. Ic hæbbe mārān gewitnesse þonne Iohannes;
witodlice þā weorc þe Fæder mē sealde þæt ic
hig fullfremme, ðā weorc þe ic wyrce cȳþað
gewitnesse be mē þæt Fæder mē āsende.

37. And sē Fæder þe mē sende cȳþ gewitnesse
be mē. Nē gē nāfre his stefne ne gehȳrdon, nē
gē his hīw ne gesāwon.

38. And gē nabbað his word on ēow wuni-
gende; for þām þe gē ne gelyfað þām ðe hē
sende.

30. *Corp.*, B, C, omit *ac þæs*, A, *ac þæs*. — 32. A, B, C, *cȳðnys*. — 34. A, *men*. — 36, 37. A, omits *þæt Fæder me asende*. And *se Fæder þe me sende*, *cȳþ gewitnesse be me* (*homæo-teleuton*); C, *ge* (*imperfect e in place of ne after hīw*). — 38. A, *wuniende*.

39. Smēageað hālige gewritu, for ðām þe gē wēnað þæt gē habbon ēce lif on þām ; and hig synt þe gewitnesse cȳþaþ be mē ;

40. and gē nellað cuman tō mē þæt gē habbon lif.

41. Ne underfō ic nāne beorhtnesse æt mannum.

42. Ac ic gecnēow ēow, þæt gē nabbap Godes lufe on ēow.

43. Ic cōm on mīnes Fæder naman, and gē mē ne underfēngon ; gyf oþer cymþ on his āgenum naman, hyne gē underfōð.

44. Hū mage gē gelyfan þe ēow betwēonan wuldor underfōð, and ne sēceaþ þæt wuldor þe is fram Gode syluum ?

45. Ne wēne gē þæt ic ēow wrēge tō Fæder ; sē is þe ēow wrēgð, Moyses on þone gē gehyht-að.

46. Witodlice gif gē gelyfdon on Moyse, gē gelyfdon ēac mē ; sōðlice hē wrāt be mē.

47. Gif gē his stafum ne gelyfað, hū gelyfe gē mīnum wordum ?

39. *A*, smeagað ; *A*, habbað, *C*, habbod. — 42. *A*, gecneow þæt (*omission of ew by haplography*). — 43. *B*, *C*, unðerfōð. — 44. *A*, betwynan ; *A*, secað ; *A*, sylfum, *B*, *C*, siluum. — 45. *A*, Ne wene ge na ; (*Corp.*, *A*, on þone) *B*, *C*, *omis on*.

CAPUT VI

Ðys godspel sceal on mydlenctenes sunnandæg.

1. Æfter þyson fōr sē Hælend ofer þā Galileiscan sǣ, sēo is Tiberiadis.
2. And him fylide mycel folc, for þām þe hig gesāwon þā tǣcna þe hē worhte on þām þe wǣron geuntrumode.
3. Witodlice sē Hælend āstāh on ānne munt, and sǣt þār mid his leorningcnihton.
4. Hit wæs gehende ēastron, Iudea frēolsdæge.
5. Ðā sē Hælend his ēagan ūp āhōf and geseah þæt micel folc cōm tō him, hē cwæð tō Philippe, Hwær bigge wē hlāfas þæt þās eton?
6. Þæt hē cwæþ his fandigende; hē wiste hwæt hē dōn wolde.
7. Ðā andwurde him Philippus and cwæð, Nabbað hī genōh on twēgera hundred penega wurþe hlāfes, þæt ælc sumne dæl nyme.
8. Ðā andwyrde him ān his leorningcnihta, Andreas, Simones brōþur Petres,
9. Hēr is ān cnapa þe hæfþ fīf berene hlāfas

Cap. vi. 1. *A*, þyssum; *A*, se hælend repeated, and second time underscored for erasure; *B*, *C*, galileiscan; *A*, tyberiadis. — 2. *A*, fyligde; *A*, mænigeo (for folc). — 3. *A*, þær; *A*, -cnyhtum. — 5. *A*, phylippe hwar bycge; *A*, etan. — 6. *A*, hys fandiende. — 7. *A*, *B*, *C*, andwyrde; *A* twegra; *A*, weorðe. — 8. *A*, symones brōðer.

and twēgen fixas; ac hwæt synt þā þing betwux swā manegum mannum?

10. Ðā cwæð sē Hælend, Dōð þæt þās men sitton. On þære stōwe wæs mycel gars; ðær sæton þā swylce fif þūsendo manna.

11. Sē Hælend nam þā hlāfas, and þanc wurðlice dyde, and hig tōdælde þām sittendum, and eall swā of þām fixum swā mycel swā hig woldon.

12. Ðā hig fulle wæron, þā cwæð hē tō his leorningcnihton, Gaderiaþ þā brytsena þe þār tō lāfe wæron, þæt hig ne losigeon.

13. Hig gegaderedon, and fyldon twelf wyligeon fulle þæra brytsena of þām þe þā læfdon þe of þām fif berenan hlāfon æton.

14. Ðā men cwædon, þā hig gesāwon þæt hē þæt tacen worhte, þæt þēs is sōðlice witega þe on middangeard cymþ.

15. Ðā sē Hælend wiste þæt hig woldon cuman and hine gelæccean and tō cyngedōn, þā fēah hē āna uppon þone munt.

16.

17. And þā hig ēodon on scyp, hī cōmon ofer

9. *A*, fixas; *A*, synd; *A*, betweox. — 10. *A*, sytton; *Corp.*, gers, *A*, *B*, *C*, gars; *A*, þusend. — 11. *A*, wyrðlice. — 12. *A*, -cnyhtum; (*B*, *C*, also lafe); *A*, losion. — 13. *A*, gaderodon; *A*, gefyldon; *A*, wylan; *B*, *C*, wiligan; *A*, gebrytsena. — 14. *C*, tacn; *A*, myddanearde. — 15. *A*, gelæccan; *A*, cyninge gedon; *A*, up on. — 16. *All the MSS. omit this verse.*

þā sæ tō Capharnaum; hit wearð þā þýstre, and sē Hælend ne cōm tō him.

18. Mycel wind blēow, and hit wæs hrēoh sæ.

19. Witodlice þā hig hæfdon *gerōwen* swylce twēntig furlanga oððe þrīttig, þā gesāwon hig þone Hælend uppan þære sæ gān, and þæt hē wæs gehende þām scype; and hig him ondrēdon.

20. Hē cwæð þā tō him, Ic hit eom; ne ondrædað ēow.

21. Hig woldon hyne niman on þæt scyp; and sōna þæt scyp wæs æt þām lande þe hig woldon tō faran.

22. Sōþlice oþre dæg sēo menigeo þe stōd be-geondan þām mere geseah þæt þær næs būtan ān scyp, and þæt sē Hælend ne ēode on scyp mid his leorningcnihtan, ac his *leorningcnihtas* sylfe āna fōron; —

23. oðre scypu cōmon fram Tiberiade wið þā stōwe þār hig þone hlāf æton, Drihtne þanciende; —

24. ðā sēo menigeo geseah þæt sē Hælend þār næs nē his leorningcnihtas, þā ēodon hig on

19. *Corp.*, gehrowen, *A, B, C*, gerowen. — 21. *A*, to woldon faran (*changed order*). — 22. *A*, dæge; *A*, mænigeo; *A*, be eondan; *A, C*, buton; *B*, -cnihton, *C*, leornington; *A*, -cnyhtum; *Corp.*, leorningcnihtas, *A, B, C*, leorning-; *B, C*, sylue. — 23. *B, C*, comun. — 24. *A*, mænigo; *A, B, C*, comon; *B, C*, þæne bælynd.

scipu, and cōman tō Capharnaum, sōhton ðone Hælend.

25. And þā hig gemætton hyne begeondan þām mere, hig cwædon tō him, Lārēow, hwænne cōme þū hider?

26. Sē Hælend him andswarude and cwæð, Sōþ ic ēow secge, Ne sēce gē mē for ðām þe gē tǣcnu gesāwon, ac for þām þe gē æton of ðām hlāfon, and synt fulle.

Ðys [godspel] seal on frīgedæg on þære forman wucan æfter epiphania.

27. Ne wyrceaþ æfter þām mete þe forwyrð, ac æfter þām þe þurhwunað on ēce lif, ðone mannes Sunu ēow sylþ; þone God Fæder getācnode.

28. Hig cwædon tō him, Hwæt dō wē þæt wē wyrceon Godes weorc?

29. Þā andswarode sē Hælend and cwæð tō him, þæt is Godes weorc, þæt gē gelyfan on ðone þe hē sende.

30. Ðā cwædon hig, Hwæt dēst þū tō tǣcne þæt wē gesēon and gelyfon þæt þū hit wyrce?

31. Ūre fæderas æton heofonlicne mete on wēstene; swā hit āwriten is, Hē sealde him etan hlāf of heofone.

25. *A*, be eondan; *Corp.*, *B*, *C*, com, *A*, come. — 26. *A*, *B*, *C*, andswarode; *A*, Soð ic secge eow (*changed order*); *A*, tǣcna; *A*, synd. — 27. *Corp.*, We (*for Ne*), *A*, We (*with N inserted in the loop of W*), *B*, *C*, Ne; *A*, wyrcað. — 29. *A*, gelyfon. — 31. *A*, heofenlicne; *A*, om. etan; *A*, heofene.

32. Sē Hælend cwæð tō him, Sōð ic secge ēow, Ne sealde Moyses ēow hlāf of heofonum; ac mīn Fæder ēow sylþ sōðne hlāf of heofonum.

33. Hit is Godes hlāf þe of heofone cōm, and sylþ middanearde lif.

34. Hig cwædon tō him, Drihten, syle ūs þysne hlāf.

35. Sē Hælend cwæð tō him, Ic eom lifes hlāf; ne hingrað þone þe tō mē cymð, and ne þyrst þone nǣfre ðe on mē gelyfð.

36. Ac ic ēow sǣde þæt ge gesāwon mē, and ne gelyfdon.

37. Eall þæt Fæder mē sylþ cymð tō mē; and ic ne wyrpe ūt ðone þe tō mē cymð.

38. For þām þe ic ne cōm of heofonum þæt ic mīnne willan dō, ac þæs willan þe mē sende.

39. Ðæt is þæs Fæder willa ðe mē sende, þæt ic nān þing ne forlēose of ðām þe hē mē sealde, ac āwecce þæt on þām ytemestan dæge.

40. Ðis is mīnes Fæder willa þe mē sende, þæt ælc þe ðone Sunu gesyhþ and on hine gelyfð hæbbe ēce lif; and ic hine āwecce on þām ytemestan dæge.

41. Ðā murcnodon þā Iudeas be him for þām þe hē cwæð, Ic eom hlāf þe of heofonum cōm.

32. *A*, heofenum (*twice*), *B*, *C*, heofenum (*second time*). —

33. *A*, heofenum; *B*, middaneardes (*with s erased*), *C*, -eardes.

— 37. *A*, weorpe, *B*, *C*, wurpe. — 38. *A*, heofenum. — 40. *C*,

om. hine. — 41. *A*, heofenum.

42. And hig cwædon, Hū nis þis sē Hælend, Iosepes sunu? wē cunnon his fæder and his mōdor; hūmeta segð þēs, Ic cōm of heofonum?
 43. Sē Hælend him andswarode and cwæð tō him, Ne murchiaþ ēow betwȳnan.

Ðys [godspel] sceal on wōdnesdæg on þære pentecostenes wucan.

44. Ne mæg nān man cumān tō mē, būton sē Fæder þe mē sende hyne tēo; and ic hine ārære on ðām ytemestan dæge.

45. On ðære witegena bōcum is āwriten, Ealle ēaðlære bēoð Godes. Ælc þe gehȳrde æt Fæder, and leornode, cymð tō mē.

46. Ne geseah nān man Fæder, būton sē ðe is [of] Gode, sē gesyhp Fæder.

47. Sōð ic secge ēow, Sē hæfð ēce lif þe on mē gelȳfð.

48. Ic eom lifes hlāf.

49. Ūre fæderas æton heofunlicne mete on wēstene, and hig synd dēade.

50. Ðis is sē hlāf þe of heofonum cōm, þæt ne swelte sē ðe of him ytt.

51. Ic eom lybbende hlāf þe of heofonum cōm; swā hwā swā ytt of ðyson hlāfe, hē leofað on

42. *C*, sælend (*fōr* se hælend); *A*, moder; *A*, heofenum. —

43. *A*, betweenan. — 45. *Corp.*, ðære, *A*, *B*, þæra, *C*, ðæra. —

46. *A*, geseh; *Corp.*, om. of, *A*, *B*, *C*, of. — 49. *A*, heofenlicne. — 50. *A*, heofenum. — 51. *A*, heofenum; *A*, þyssan.

ēcnysse ; and sē hlāf þe ic sylle is mīn flǣsc,
for middaneardes life.

52. Þā Iudeas fliton him betwȳnan and cwædon,
Hū mæg þēs his flǣsc ūs syllan tō *etanne* ?

53. Þā cwæþ sē Hælend tō him,

Ðys [godspel] sceal ānum dæge ær palmsunnandæge.

Sōþ ic secge ēow, Næbbe gē lif on ēow, būton
gē eton mannes Suna flǣsc and his blōd drincon.

54. Sē hæfð ēce lif þe ytt mīn flǣsc and drincð
mīn blōd ; and ic hine ārære on þām ytemestan
dæge.

55. Sōþlice mīn flǣsc is mete, and mīn blōd is
drinc.

56. Sē ðe ytt mīn flǣsc and drincð mīn blōd, hē
wunað on mē, and ic on him.

57. Swā swā lybbende Fæder mē sende, and ic
lybbe þurh Fæder ; and sē ðe mē ytt, hē leofað
þurh mē.

58. Þis is sē hlāf þe of heofonum cōm ; nā swā
swā ūre fæderas æton heofonlicne mete, and
dēade wæron ; sē þe ytt þysne hiāf, hē leofað on
ēcnysse.

59. Ðās þing hē sæde on gesamnunge, þā hē
lærde on Capharnaum.

51. *B*, ecnesse ; *B*, *C*, middan geardeas. — 52. *A*, betweonan,
Corp., *B*, *C*, etene, *A*, etanne. — 53. *A*, dryncan. — 54. *A*, yt
myn ; *A*, ytemystan. — 58. *A*, heofenum ; *A*, ætan heofenlicne.

60. Manega his *leorningcnihta* cwædon, þā hig ðis gehyrdon, Heard is þeos spræc; hwā mæg hig gehýran?

61. Ðā wiste sē Hælend þæt his leorningcnihtas murcnedon betweox him sylfon be þison, and hē cwæð tō him, þæt ēow beswicð?

62. Gyf gē gesēoþ mannes Sunu āstīgendne þær hē ær wæs?

63. Gāst is sē ðe geliffæst; flæsc ne fremað nān þing; þā word þe ic ēow sæde synt gāst and lif.

64. Ac sume gē ne gelyfað. Witodlice sē Hælend wiste æt fruman hwæt þā gelyfedan wæron, and hwā hine belæwon wolde.

65. And hē cwæð, For þig ic ēow sæde þæt nān man ne mæg cuman tō mē, būton mīn Fæder hit him sylle.

66. Syððan manega his *leorningcnihta* cyrdon on bæc, and ne ēodun mid him.

67. Ðā cwæþ sē Hælend tō þām twelfum, Cweðe gē wylle gē fram mē?

68. þā andwyrde him Simon Petrus and cwæð, Drihten, tō hwām gā wē? þū hæfst ēces lifes word.

60. *Corp.*, leorigcnihta, *A*, *B*, *C*, leorning-; *C*, spræce. — 61. *B*, *C*, syluon. — 62. *A*, þar. — 63. *A*, synd. — 64. *A*, fram (for æt); *A*, *B*, *C*, gelyfendan; *A*, *B*, *C*, belæwan. — 66. *Corp.*, leorningcnihtas, *A*, -cnyhta, *B*, *C*, -cnihta; *A*, eodon. — 67. *Corp.*, hælynd; *A*, *B*, *C*, hælend. — 68. *A*, symon.

69. And wē gelyfað and witon þæt þū eart Crīst, Godes Sunu.

70. Sē Hælend him andswarude and cwæð, Hū ne gecēas ic ēow twelfe, and ēower ān is dēofol?

71. Hē hyt cwæþ be Iuda Scariope; þēs hine belæwde, þā hē wæs ān þāra twelfa.

CAPUT VII

Ðys [godspel] sceal on tȳwesdaeg on þære fiftan wucan innan lengtene.

1. Syppan fōr sē Hælend tō Galilea; hē nolde faran tō Iudea, for þām þe þā Iudeas hine sōhton and woldon hyne ofslēan.

2. Hit wæs gehende Iudea frēolsdæge.

3. His brōðra cwædon tō him, Far heonon and gā on Iudea land, þæt þine leorningcnihtas gesēon þā weorc þe þū wyrcest.

4. Ne dēð nān man nān þing on dīglum, ac sēcþ þæt hit open sȳ. Gif ðū þas þing dēst, geswutela þē sylfne middanearde.

5. Witodlice nē his māgas ne gelyfdon on hyne.

6. Ðā cwæþ sē Hælend tō him, Gȳt ne cōm mīn tid; ēower tid is symble gearu.

69. *A*, cryst. — 70. *A*, andswarode. — 71. *A*, And he hyt.

Cap. vii. 1. *C*, Siððan. — 3. *A*, *C*, brōðro, *B*, broþro; *A*, worc. — 4. *B*, *C*, mann; *A*, dyglum, *B*, *C*, dihlum; *A*, on myddanearde. — 6. *A*, *B*, *C*, symle; *A*, earu.

7. Ne mæg middaneard ēow hatigean; ac hē hatað mē, for þām ic cýþe gewitnesse be him þæt his weorc synt yfele.

8. Fare gē tō þison frēolsdæge; ic ne fare tō þison frēolsdæge, for þām mīn tid nis gýt gefylled.

9. Hē wunede on Galilea, þā hē þās þing sæde.

10. Eft þā his gebrōðru fōron, þā fōr hē ēac tō ðām frēolsdæge, næs nā openlice [*ac digollice*].

11. Ðā Iudeas hyne sōhton on þām frēolsdæge, and cwædon, Hwār is hē?

12. And mycel gehlȳd wæs on þære menigeo be him. Sume cwædon, Hē is gōd; ððre cwædon, Nese, ac hē beswicð þis folc.

13. Þēah hwæþere ne spæc nān man openlice be him for þæra Iudea ege.

Ðys [godspel] sceal on mydlengetnes wucan on tȳwesdæg.

14. Þā hit wæs mid dæg þæs frēolsdæges, þā ēode sē Hælend intō þām temple, and lærde.

15. And þā Iudeas wundredon and cwædon, Hūmeta cann þēs stafas, þonne hē ne leornode?

16. Sē Hælend him andswarode and cwæþ, *Mīn* lār nis nā mīn, ac þæs þe mē sende.

7. *A, B, C*, hatian; *A*, synd. — 8. *A*, Faran; *A*, þysson; *A*, þysum. — 9. *A*, wunode. — 10. *A, B, C*, broðru; *Corp.*, om. ac digollice, *A*, ac dygollice, *B, C*, ac digellice. — 12. *A*, mænio. — 13. *A*, hwæðre. — 14. *C*, þæs freald dæges. — 15. *A*, can. — 16. *Corp.*, *B, C*, mī lār, *A*, myn lār.

17. Gyf hwā wyle his willan dōn, hē *gecnæwð* be þære lāre, hwæþer hēo sī of Gode, hwæþer þe ic be mē sylfum spece.

18. Sē þe be him sylfum sprycð sēcþ his āgen wuldor; sē þe sēcþ þæs wuldor þe hyne sende, sē is sōþfæst, and nis nān unrihtwīsny on him.

19. Hū ne sealde Moyses ēow æ, and ēower nān ne healt þā æ? Hwī sēce gē mē tō ofslēanne?

20. Þā andswarode sēo menigeo and cwæð, Dēofol þe sticað on; hwā sēcð þe tō ofslēanne?

21. Ðā andswarode sē Hælend and cwæð tō him, An weorc ic worhte, and ealle gē wundrigeaþ.

22. For ðy Moyses ēow sealde *ymsnidenesse*; næs nā for þi þe hēo of Moyse sý, ac of fæderon; and on restedæge gē ymsnīðaþ mann,

23. þæt Moyses æ ne sý tōworpen; and gē belgaþ wið mē for ðām þe ic gehælde āne man on restedæge?

24. Ne dēme gē be ansýne, ac dēmað rihtne dōm.

25. Sume cwædon þā ðe wæron of Ierusalem, Hū nis ðis sē ðe hī sēceaþ tō *ofslēanne*?

17. *Corp.*, gecwemð, *A*, *B*, *C*, gecnæwð. — 20. *A*, mænio. — 21. *A*, wundriað. — 22. *Corp.*, ymbemydenysse, *A*, *B*, *C*, ymbenydenysse. — 23. *A*, æne; *B*, *C*, mann. — 25. *A*, on hierusalem; *A*, *B*, *C*, hig sēcað; *Corp.*, ofsleande, *A*, *B*, *C*, ofslēanne.

26. And nū hē spycþ openlice, and hig ne cweðaþ nān ðing tō him. Cweðe wē hwæþer þā caldras ongyton þæt þis is Crīst?

27. Ac wē witon hwanon þēs is; ðonne Crīst cymþ, þonne nāt nān mann hwanon hē biþ.

28. Sē Hælend clypode and lærde on þām temple and cwæð, Mē gē cunnon, and gē witon hwanon ic eom; and ic ne cōm fram mē sylfum, ac sē is sōð þe mē sende, þone gē ne cunnon.

29. Ic hyne can; and gif ic secge þæt ic hine ne cunne, ic bēo lēas, and ēow gelic. Ic hyne can, and ic eom of him, and hē mē sende.

30. Hig hine sōhton tō nimanne; and hyra nān hys ne æthrān, for ðām þe his tid ne cōm þā gýt.

31. Manega of ðære menigeo gelyfdon on hine, and cwædon, Cweþe gē wyrcð Crīst mā tæcna þonne hē cymð þonne þēs dēð?

32. Þā Pharisei gehýrdon þā menigeo þus *murnigende* be him.

Ðys [godspel] sceal on mōnandæg on þære fýftan wucan innan lenctene.

Ðā caldras and ðā Pharisei sendon hyra þēnas þæt hig woldon hine gefōn.

26. *A*, ongytan. — 27. *A*, man hwanen. — 28. *A*, wyton hwanen. — 30. *A*, nymanne; *A*, heora; *C*, is tid (*for* his tid). — 31. *A*, mænego; *A*, cweðað ge. — 32. *A*, mænego; *Corp.*, murnigede, *A*, murniente, *B*, murnigende, *C*, murnige; *B*, *C*, and pharisei (*om.* ða); *A*, heora.

33. Ðā cwæð sē Hælend, Gýt ic bēo sume hwile mid ēow, and ic gā tō ðām þe mē sende.

34. Gē sēcað mē, and ne findaþ; and gē ne magon cuman þār ic eom.

35. Þā Iudeas cwædon betwēonan him sylfum, Hwýder wyle þēs faran þæt wē hine ne findon? cwyst ðū wyle hē faran on ðēoda tōdræfednysse, and hig lēran?

36. Hwæt is ðeos spræc þe hē sprycð, Gē sē-ceaþ mē, and ne findaþ; and gē ne magon cuman þār ic eom?

37. On þām æftemestan mæran frēolsdæge stōd sē Hælend and clypode, Cume tō mē sē ðe hine þyrste, and drince.

38. Sē þe gelyfþ on mē, swā þæt gewrit cwyð, lybbendes wætres flōd flōwað of his innoðe.

39. Þæt hē cwæð be þām Gāste þe þā sceoldon underfōn þe on hyne gelyfdon; þā gýt næs sē Gāst geseald, for þām þe sē Hælend næs ðā gýt gewuldrud.

Ðys godspel sceal on þūresdæg on þære fiftan wucan innan lenctene.

40. Of ðære tide sēo menigeo cwæð, þā hēo gehyrde ðās his spræce, Ðēs is sōð witega.

33. *A*, om. mid cow; *A*, gange (*for ga*). — 34. *B*, *C*, seceað. — 35. *A*, betwioh; *A*, todræfednessa. — 36. *A*, spræc (*for sprycð*); *A*, secað; *B*, *C*, secegað. — 37. *A*, æftemystan; *A*, Cume ge to me þe hym þyrste. — 38. *C*, lybbendes; *A*, wæterea; *A*, ynnoðe. — 39. *A*, *B*, *C*, gewuldrod. — 40. *A*, mænio; *A*, spræca.

41. Sume cwædon, Hē is Crīst. Sume cwædon, Cweðe gē cymþ Crīst fram Galilea ?
42. Hū ne cwyð þæt gewrit þæt Crīst cymð of Dauides cynne, and of Bethleem ceastre, þār þār Dauid wæs ?
43. Witodlice ungeþwærnes wæs geworden on þære menigeo for him.
44. Sume hig woldon hine niman ; ac hyra nān his *ne* æthrān.
45. Þā þēnas cōmon tō þām bisceopum and tō þām Phariseon ; and hig cwædon tō him, For hwī ne brōhton gē hine hider ?
46. Þā andwyrdon þā þēnas and cwædon, Ne spræc næfre nān man swā þēs man sprycþ.
47. Þā cwædon þā Pharisei tō him, Synt gē beswicene ?
48. Cweðe gē gelyfde ænig þæra caldra oððe þæra Pharisea on hyne ?
49. Ac þēos menigeo þe ne cūðe þā æ, hig synt āwyrgeðe.
50. Ðā cwæð Nichodemus tō him, — sē þe cōm tō him on nyht sē wæs hyra ān, —

42. *Corp.*, cyð, *A*, *B*, *C*, cwyð ; *A*, bethleēm. — 43. *A*, ungeþwærnya, *C*, ungehwærnes ; *A*, mænio. — 44. *A*, heora ; *Corp.*, næ, *A*, *B*, *C*, ne. — 45. *A*, phariseum. — 46. *B*, *C*, mann (*second time*) ; *C*, sprcð (*with y inserted above the line so as to read spyrcð*). — 47. *A*, synd. — 48. *A*, farisea. — 49. *A*, mænio ; *Corp.*, cyþe, *A*, *B*, *C*, cuðe ; *A*, synd. — 50. *A*, nycho-demus ; *A*, heora.

14. Sē Hælend andswarede and cwæð tō him, Gif ic cýþe gewitnesse be mē sylfum, mīn gewitnes is sōþ; for þām þe ic wāt hwanon ic cōm, and hwyder ic gā; gē nyton hwanon ic cōm, nē hwyder ic gā.

15. Gē dēmað æfter flæsce; ic ne dēme nānum men.

16. And gif ic dēme, mīn dōm is sōð; for ðām þe ic ne eom āna, ac ic and sē Fæder þe mē sende.

17. And [on] ēowre æ is āwriten þæt twēgra manna gewitnes is sōð.

18. Ic eom þe cýþe gewitnesse be mē sylfum, and sē Fæder þe mē sende cýþ gewitnesse be mē.

19. Witodlice hig cwædon tō him, Hwār is þīn Fæder? Sē Hælend him andswarude and cwæð, Nē cunne gē mē, nē mīnne Fæder; gyf gē mē cūþon, wēn is þæt gē cūþon mīnne Fæder.

20. Ðās word hē spræc æt *ceapsceamule*; and nān man hyne ne nam, for þām þe hys tid ne cōm þā gýt.

21. Witodlice eft sē Hælend cwæþ tō him,

14. *B*, se hælend andswerede and cwæð to him, omitted at first, and then supplied in the margin, by the same scribe; *A*, -swarode; *A*, hwanon (second time); *B*, and hwyder (for ne hwyder). — 15. *B*, *C*, flæce. — 17. *Corp.*, *B*, *C*, om. on, *A*, on; *A*, gewytynsse, *C*, gewines. — 19. *A*, *B*, *C*, -swarode; *C* omits ne cunne ge me ne mīnne fæder. — 20. *A*, spræc; *Corp.*, ceapsceamule, *A*, ceapsceamele, *B*, *C*, ceapsceamole; *B*, *C*, his.

Ðys godspel seal on mōnandæg on þære ððre lencten-
wucan.

Ic fare, and gē mē sēceað, and gē sweltaþ on
ēowre synne; ne mage gē cuman þyder ic fare.
22. Ðā cwædon þā Iudeas, Cweðe gē ofslyhþ
hē hine sylfne, for þām hē segð, Gē ne magon
cuman þyder ic fare?

23. Ðā cwæþ hē tō him, Gē synt nyþane; and
ic eom ufane: gē synt of þison middanearde;
ic ne eom of þissan middanearde.

24. Ic ēow sæde þæt gē sweltað on ēowrum
synnum; gif gē ne gelyfað þæt ic hit sý, gē
sweltað on ēowre synne.

25. Ðā cwædon hī tō him, Hwæt eart þū? Sē
Hælend cwæð tō him, Ic eom fruma þe tō ēow
sprece.

26. Ic hæbbe fela be ēow tō sprecenne and tō
dēmenne; ac sē þe mē sende is sōðfæst; and ic
sprece on middanearde þā þing þe ic æt him
gehýrde.

27. And hig ne *undergēaton* þæt hē *tealde* him
God tō Fæder.

28. Sē Hælend cwæð tō him, Þonne gē mannes

21. *A*, secað. — 23. *A*, synd (*twice*); *A*, ufene; *A*, þysum
(*twice*), *B*, *C*, þyson (*twice*). — 23, 24. *Corp.*, Ic ne eom . . .
þæt ic hit sy *written in a more compressed hand and in part on an*
erasure. — 24. *A*, eorum. — 26. *A*, fæla; *A*, sprecanne; *A*,
demanne. — 27. *A*, hyne (*for ne*); *Corp.*, *B*, *C*, undergeton,
A, -geaton; *Corp.*, tæalde, *A*, *B*, *C*, tealde.

Sunu ūpp āhebbap, þonne gecnāwe gē þæt ic hit eom, and ic ne dō nān þing of mē sylfum, ac ic sprece þās þing swā Fæder mē lārde.

29. And sē ðe mē sende is mid mē; and hē ne forlæt mē ānne; for þām þe ic wyrce symble þā þing þe him synt gecwēme.

30. Ðā hē ðās ðing spræc, manega gelyfdon on hine.

Ðys [gospel] sceal on þunresdæg on þære forman lengtenwucan.

31. Witodlice sē Hælend cwæð tō þām Iudeon þe him gelyfdon, Gif gē wunegeað on mīnre spæce, sōðlice gē bēoð mīne leorningcnihtas;

32. and gē oncnāwað sōðfæstnysse, and sōpfæstnes ēow ālȳst.

33. Ðā andswarodon hī him and cwædon, Wē synt Abrahames cynnes, and ne þēowedon wē nānum men nāfre; hūmeta cwyst þū, Gē bēoð frige?

34. Sē Hælend him andswarude and cwæð, Sōþ ic ēow secge, þæt ælc þe synne wyrceð is þære synne þēow.

35. Witodlice sē þēow ne wunaþ on hūse on ēcnesse; sē sunu wunaþ on ēcnesse.

28. *A*, up. — 29. *A*, sēnne; *A*, *B*, *C*, symle; *B*, *C*, ðinge. — 30. *B*, *C*, spæc; *Corp.*, him, *A*, hyne, *B*, *C*, hine. — 31. *A*, iudeum; *A*, wuniað; *A*, *B*, *C*, spræce. — 33. *A*, andswaredon; *A*, synd; *B*, *C*, þeowudon. — 34. *A*, *B*, *C*, andswarode. — 35. *A*, ecnysse (*first time*).

36. Gif sē Sunu ēow ālȳst, gē bēoð sōðlice frīge.

37. Ic wāt þæt gē synt Abrahames bearn; ac gē sēceað mē tō ofslēanne, for þām mīn spæc ne wunaþ on ēow.

38. Ic sprece þæt þe ic mid Fæder geseah; and gē dōð þā þing þe gē mid ēowrum fæder gesāwon.

39. Ðā andswarodon hig and cwædon tō him, Abraham is ūre fæder. Ðā cwæð sē Hælend tō him, Gif gē Abrahames bearn synt, wyrceað Abrahames weorc.

40. Nū gē sēceað mē tō ofslēanne, þone man þe ēow sæde sōðfæstnesse, þā þe ic gehȳrde of Gode; ne dyde Abraham swā.

41. Gē wyrceað ēowres fæder weorc. Hig cwædon witodlice tō him, Ne synt wē of *forli-*
gere ācennede; wē habbað ānne God tō Fæder.

42. Witodlice sē Hælend cwæþ tō him, Gif God wære ēowre Fæder, witodlice gē lufedon mē. Ic cōm of Gode; nē cōm ic nā fram mē sylfum, ac hē mē sende.

43. Hwī ne gecnāwe gē mīne spræce? [*for þām þe gē ne magon gehȳran mīne spæce.*]

37. *A*, synd; *A*, secað; *A*, for þam ðe; *A*, *B*, *C*, spræc. —
38. *B*, *C*, gesawun. — 39. *A*, andswaredon; *A*, synd wyrcað. —
40. *A*, secað. — 41. *A*, wyrcað; *A*, synd; *Corp.*, *B*, *C*, *for-*
li-, *A*, forlygere. — 42. *B*, eowr (*erasure after r*); *A*, sylfum.
— 43. *Corp.*, *A*, omit for þam . . . spæce (*homæoteleton*), *B*, *C*,
for þam þe ge ne magon gehȳran mīne spæce.

44. Gē synt dēofles bearn, and gē wyllaþ wyrcean ēowres fæder willan. Hē wæs fram frympe manslaga, and hē ne wunode on sōðfæstnesse, for ðām þe sōðfæstnes nis on him. Ðonne hē sprycð lēasunga, hē sprycþ of him sylfum, for þām þe hē is lēas and his fæder ēac.

45. Witodlice gē ne gelyfað mē, for þam þe ic secge ēow sōðfæstnysse.

Ðis godspel gebyrað on sunnandæg on þære fiftan wucan innan lecntene.

46. Hwylc ēower āscunað mē for synne? Gif ic sōð secge, hwī ne gelyfe gē mē?

47. Sē þe is of Gode gehyrð [*Godes*] word; for þig gē ne gehyrað, for þām þe gē ne synt of Gode.

48. Witodlice þā Iudeas andswaredon and cwædon tō him, Hwī ne cwepe wē wel þæt ðū eart Samaritanisc, and eart wōd?

49. Sē Hælend andswarude and cwæð, Ne eom ic wōd; ac ic ārwurpige minne Fæder, and gē unārwurðedon mē.

50. Witodlice ne sēce ic min wuldor; sē is þe sēcð and dēmð.

44. *A*, synd; *A*, *B*, *C*, wyrcan. — 45. *A*, secge sōðfæstnysse eow (*changed order*); *B*, *C*, sōðfæstnesse. — 46. *A*, Swylc corrected to Hwylc. — 47. *Corp.*, *B*, *C*, om. godes, *A*, godes; *A*, synd. — 48. *A*, eart þu wod. — 49. *A*, *B*, *C*, andswarode; *A*, arweorðige; *A*, unarweorðodon, *B*, unarwurðodon, *C*, unarwurpodon.

51. Sôðlice ic secge ēow, Gif hwā mīne spræce gehealt, ne gesyhh̃ hē dēað nǣfre.

52. Ðā cwædon þā Iudeas, Nū wē witon þæt þū eart wōd. Abraham wæs dēad, and þā witegan; and þū cwyst, Gif hwā mīne spræce gehealt, ne bið hē nǣfre dēad.

53. Cwyst þū þæt þū sý mǣrra þonne ūre fæder Abraham, sē wæs dēad? and þā witegan *wæron* dēade; hwæt þincð þē þæt þū sý?

54. Sē Hælend him andswarode, Gif ic wuld-rige mē sylfne, nis mīn wuldor nāht; mīn Fæder is þe mē wuldrað, be þām gē cweðaþ þæt hē sý ūre God.

55. And gē ne cūðon hine. Ic hyne cann; and gif ic secge þæt ic hine ne cunne, ic bēo lēas and ēow gelic; ac ic hyne cann, and ic healde his spræce.

56. Abraham ēower fæder geblissode þæt hē gesāwe *mīnne* dæg; and hē geseah, and geblissode.

57. Ðā Iudeas cwædon tō him, Gýt þū ne eart fīstigwintre, and gesāwe þū Abraham?

58. Sē Hælend cwæð tō him, Ic wæs ær þām þe Abraham wæs.

51. *A*, Soð. — 53. *Corp.*, wæran, *A*, *B*, *C*, wæron. — 55. *A*, can (*second time*). — 56. *Corp.*, minnæ, *A*, mynne, *B*, *C*, minne. — 58, 59. *Corp.*, Se hælend cwæð . . . hig woldon *written in a more compressed hand, and on an erasure*. — 58. *A*, ic wæs ær abraham wære; *B*, *C*, wære.

59. Hig nāmon stānas tō þām þæt hig woldon hyne torfian; sē Hælend hine *bediglode*, and eode of ðām temple.

CAPUT IX

Þys godspel gebyrað on wōdnesdæg on mydfæstenes wucan.

1. Ðā sē Hælend fōr, þā gesēah hē ānne man þe wæs blind geboren.

2. And his leorningcnihtas hine āxodon and cwædon, Lārēow, hwæt syngode, þēs oððe his māgas, þæt hē wære blind geboren?

3. Sē Hælend andswarude and cwæð, nē syngode hē nē his māgas; ac þæt Godes weorc wære geswutelod on him.

4. Mē gebyrað tō wyrceanne þæs weorc þe mē sende, þā hwile þe hit dæg is; niht cymþ, þonne nān man wyrca ne mæg.

5. Ic eom middaneardes lēoht, þā hwile þe ic on middanearde eom.

6. Ðā hē þās þing sǣde, þā spǣtte hē on þā eorþan, and worhte fenn of his spǣtle, and smyrede mid þām fenne ofer his ēagan,

7. and cwæð tō him, Gā and þweah þē on

59. *A*, þæt hig hyne woldon (*changed order*); *Corp.*, *B*, *C*, *bedilegode*, *A*, *bedyglode*.

Cap. ix. 1. *A*, *gesah*; *A*, *ænne*. — 2. *A*, *-cnyhtas acsedon hine (changed order)*. — 3. *A*, *andswarode*; *A*, *worc*. — 4. *A*, *wyrceanne*. — 7. *A*, *þweh*.

Syloes mere. Hē fōr and þwōh hine, and cōm gesēonde.

8. Witodlice his nēahgebūras and þā þe hine gesāwon þā hē wædla wæs cwædon, Hū nis þis sē ðe sæt and wædlode?

9. Sume cwædon, Hē hyt is; sume cwædon, Nese, ac is him gelic. Hē cwæþ sōðlice, Ic hit eom.

10. Ðā cwædon hig tō him, Hū wæron þīne ēagan geopenede?

11. Hē andswarode and cwæð, Sē man þe is genemned Hælend worhte fenn, and smyrede mīne ēagan, and cwæð tō mē, Gā tō Syloes mere, and þweah þē; and ic ēode and þwōh mē, and geseah.

12. Ðā cwædon hig tō him, Hwār is hē? þā cwæð hē, Ic nāt.

13. Hig læddon tō þām Phariseon þone þe þār blind wæs.

14. Hit wæs restedæg þā sē Hælend worhte þæt fenn, and his ēagan untýnde.

15. Eft þā Pharisei hyne āxsedon hū hē gesāwe. Hē cwæð tō him, Hē dyde fenn ofer mīne ēagan, and ic þwōh, and ic gesēo.

10. *A*, geopenode. — 11. *A*, fen; *B*, *C*, siloes; *A*, þweh. —

13. *A*, fariseon. — 14. *C*, om. wæs; *A*, fen. — 15. *A*, farisei; *A*, acsedon; *B*, *C*, axedon; *A*, fen; *Corp.*, æagan, *A*, *B*, *C*, eagan.

16. Sume þā Pharisei cwædon, Nis ðæs man of Gode þe restedæg ne healt. Sume cwædon, Hū mæg synful mann þās tæcn wyrcean? And hig fliton him betwēonan.

17. Hig cwædon eft tō þām blindan, Hwæt segst þū be þām þe þīne ēagan untȳnde? Hē cwæð, Hē is witega.

18. Ne gelyfdon þā Iudeas be him, þæt hē blind wære and gesāwe, ær þām þe hig clypodon his māgas þe gesāwon,

19. and āxodon hig and cwædon, Is ðis ēower sunu þe gē secgað þæt blind wære ācenned? hūmeta gesyhp hē nū?

20. Hys māgas him andswaredon and cwædon, Wē witon þæt þēs [is] ūre sunu, and þæt hē wæs *blind* ācenned;

21. wē nyton hūmete hē nū gesyhp, nē hwā his ēagan untȳnde; *āxiað* hine sylfne; *ylde* hē hæfð; sprece for hine sylfne.

22. His māgas spæcon þās þing, for þām þe hig ondrēdon þā Iudeas; ðā gedihton þā Iudeas, gif hwā Crīst andette, þæt hē wære būtan hyra geferræddene.

16. B, C, mann; A, hylt; A, man þas tacen wyrcean; A, betwȳnan. — 18. A, clypedon. — 19. A, acsedon; Corp., B, C, ðis, A, þys. — 20. A, Hys magas andswaredon (*omission of him*); Corp., om. is, A, ys, B, C, is; Corp., blid, A, blynd, B, C, blind. — 21. A, humeta; Corp., Ahxiað, A, Acsiað, B, C, Ahxiað; Corp., B, C, yllde, A, ylde. — 22. A, spræcon; A, heora geferræddene.

23. For þām cwædon his māgas, Hē hæfþ ylde; *āxiað* hine sylfne.

24. Ðā clypodon hig eft þone mann þe ær blind wæs, and cwædon tō him, Sege Gode wuldor; wē witon þæt hē is synful.

25. And hē cwæð, Gif hē synful is, þæt ic nāt; ān þing ic wāt, þæt ic wæs blind, and þæt ic nū gesēo.

26. Ðā cwædon hig tō him, Hwæt dyde hē þē? hū ontýnde hē þīne ēagan?

27. Hē andswarode him and cwæð, Ic ēow sæde ær, and gē gehýrdon; hwī wylle gē hyt eft gehýran? cweðe gē wylle gē bēon his leorningcnihtas?

28. Þā wyrigdon hig hine, and cwædon, Sī þū his leorningcniht; wē synt Moyses leorningcnihtas.

29. Wē witon þæt God spæc wiþ Moyses; nyte wē hwanon þēs is.

30. Sē man andswarode and cwæð tō him, þæt is wundorlic þæt gē nyton hwanon hē is, and hē untýnde mīne ēagan.

31. Wē witon sōþlice þæt God ne gehýrþ synfulle; ac gif hwā is Gode gecoren, and his wilan wyrcð, þone hē gehýrð.

23. *A*, *acsiað*. — 24. *A*, clypedon; *A*, *B*, *C*, man. — 25. *B*, synfull. — 27. *C*, andswarode; *A*, -cyhtas. — 28. *B*, *C*, wyrigdon. — 29. *A*, spræc wyð moysen; *A*, hwanen. — 30. *B*, *C*, mann; *A*, hwanen.

32. Ne gehȳrde wē næfre on worulde þæt ænig ontȳnde þæs ēagan þe wære blind geboren.

33. Ne mihte þæs nān þing dōn, gif hē nære of Gode.

34. Hig andswaredon and cwædon tō him, Eall þū eart on synnum geboren, and þū lærst ūs ? And hig drifon hine ūt.

35. Ðā sē Hælend gehȳrde þæt hig hyne drifon ūt, þā cwæð hē tō him, þā hē hine gemitte, Gelyfst þū on Godes Sunu ?

36. Hē andswarude and cwæð, Hwylc is, Drihten, þæt ic on hine gelyfe ?

37. And sē Hælend cwæð tō him, þū hine gesāwe, and sē ðe wið þe sprycð, sē hit is.

38. Ðā cwæþ hē, Drihten, ic gelyfe. And hē feoll nyþer, and geēaðmēdde hyne.

39. And sē Hælend cwæð tō him, Ic cōm on þysne middaneard tō dēmenne, þæt þā sceolon gesēon þe ne gesēoð ; and bēon blinde þā þe gesēoð.

40. Ðā þæt gehȳrdon þā Pharisei þe mid him wæron, ðā cwædon hig tō hym, Cwyst þū synt wē blinde ?

41. And sē Hælend cwæð tō him, Gif gē blinde wæron, næfde gē nāne synne. Nū gē secgað þæt gē gesēon ; þæt is ēowre synn.

35. *B, C, hi (for hig).* — 36. *A, andswarode.* — 39. *A, demanne.* — 41. *A, næfdon ; Corp., B, C, þæt þæt, A, þæt ; A, ys eower syn.*

CAPUT X

Ðys [godspel] sceal on tȳwesdæg on þære pentecostenes
wucan.

1. Sōþ ic secge ēow, Sē þe ne gæð æt þām gete
intō scēapa falde, ac stȳhþ elles ofer, hē is þeof
and sceaða.

2. Sē þe in gæþ æt þām geate, hē is scēapa
hyrde.

3. Þone sē geatweard læt in ; and þā scēap ge-
hȳrað his stefne ; and hē nemð his āgene scēap
be naman, [and] læt hig ūt.

4. And þonne hē his āgene scēap læt ūt, hē gæð
beforan him, and þā scēap him fyligeað, for
þām þe hig gecnāwað his stefne.

5. Ne fyligeaþ hig uncūþum, ac flēoð fram him,
for ðām þe hig ne gecneowun uncūðra stefne.

6. Ðis bigspell sē Hælend him sæde ; hig nys-
ton hwæt hē spræc tō him.

7. Eft sē Hælend cwæð tō him, Sōþ ic ēow
secge, Ic eom scēapa geat.

8. Ealle þā þe cōmun wæron þeofas and sceapan ;
ac þā scēap hig ne gehȳrdon.

Cap. x. 1. *A*, geate ; *A*, stylð. — 3. *Corp.*, *A*, *B*, *C*, þæne
(for þone) ; *A*, getweard let yn and þas ; *C*, sæfne (for stefne,
the t being curled into an a) ; *B*, *C*, scep ; *Corp.*, *B*, *C*, om. and,
A, and. — 4. *C*, scep (three times) ; *A*, fyliað. — 5. *A*, fyliað ;
A, gecneowun. — 6. *A*, bigspel. — 8. *A*, comon.

9. Ic eom geat; swā hwylc swā þurh mē gæð byð hāl, and gæð in and üt, and fint læse.

10. Þēof ne cymð būton þæt hē stele, and slēa, and fordō; ic cōm tō þām þæt hig habbon lif, and habbon genōh.

Ðys [godepel] sceal on sunnandæg, fēowertýne nyht uppan ēastron.

11. Ic eom gōd hyrde; gōd hyrde sylþ his lif for his scēapon.

12. Sē hýra, sē þe nis hyrde, and sē þe nāh þā scēap, þonne hē þone wulf gesyhþ, þonne flýhþ hē and forlæt þā scēap, and sē wulf nimð and *tōdrifð* ðā scēap.

13. Sē hýra flýhþ for þām þe hē bið āhýrod, and him ne gebyrað tō þām scēapum.

14. Ic eom gōd hyrde; and ic gecnāwe mīne scēap, and hig gecnāwað mē,

15. swā mīn Fæder can mē, [*and*] ic can mīnne Fæder; [*and ic sylle mīn āgen lif for mīnum scēapum.*]

16. And ic hæbbe ððre scēap, þā ne synt of ðisse heorde; and hit gebyrað þæt ic læde þā, and hig gehýrað mīne stefne; and hyt byþ ān heord, and ān hyrde.

9. *B*, *C*, inn; *A*, fynt. — 11. *A*, sceapum. — 12. *Corp.*, todrif, *B*, *C*, todrifð, *A*, todryfð. — 13. *B*, *C*, sceapum. — 15. *All MSS.* omit and; *Corp.*, *B*, *C*, omit and ic sylle . . . sceapum, *A*, in margin, in later hand and ic sylle mīn āgen lif for mīnum sceapum. — 16. *Corp.*, *B*, *C*, ic læde þæge, *A*, ic læde þa.

17. For þām Fæder mē lufað, for þām þe ic sylle mīne sǣwle, and hig eft nime.

18. Ne nimð hig nān man æt mē, ac læte hig fram mē sylfum. Ic hæbbe anweald mīne sǣwle tō *ālætanne*, and ic hæbbe anweald hig eft tō nimanne. Þis bebod ic nam æt mīnum Fæder.

19. Eft wæs ungeðwærnes geworden betwyx þām Iudeum for þysum spræcum.

20. Manega hyra cwædon, Dēofol is on him, and hē wēt; hwi hlyste gē him?

21. Sume cwædon, Ne synt nā *þās* wōdes mannes word. Cwyst þū mæg wōd man blindra manna ēagan ontȳnan?

Ðys [godspel] sceal on wōdnesdæg innon þære fīftan lenctenwucan, and tō cyrichǣlungum.

22. Þā wæron temphǣlunga on Ierusalem, and hit wæs winter.

23. And sē Hælend ēode on þām temple on Salomones portice.

24. Ðā bestōdon þā Iudeas hyne ūtan, and cwædon tō him, Hū lange gælst þū ūre lif? Sege ūs openlice hwæper þū Crīst sȳ.

18. *Corp.*, B, C, *alætane*, A, *alætanne*; A, *nymanne*, B, C, *nimenne*. — 19. B, C, *ungehwærnes*; A, *betweox*; B, C, *betwux*; A, C, *þysum*. — 20. A, *heora*; A, *deoful*; *Corp.*, and he cwæð, A, B, C, and he wēt; A, *hwig hlyste we hym*. — 21. A, *synd*; *Corp.*, B, C, *þis*, A, *þys* (*for þas*); A, *ontinan*. — 22. A, *temphalgunga*; A, *hierusalem*. — 24. C, *hwæ* (*for hwæper*).

25. Sē Hælend him andswarode and cwæþ, Ic spece tō ēow, and gē ne gelyfað; þā weorc þe ic wyrce on mīnes Fæder naman, þā cýþaþ gewitnesse be mē.

26. Ac gē ne gelyfað, for þām þe gē [*ne*] synt of mīnum scēapum.

27. Mīne scēap gehýraþ mīne stefne, and ic gecnāwe hig, and hig folgiað mē;

28. and ic him sylle ēce lif, and hig ne forwurðaþ næfre, and ne nimð hig nān man of mīnre handa.

29. Þæt þe mīn Fæder mē sealde is mærrer þonne ænig oðer ðing; and ne mæg hit nān man niman of mīnes Fæder handa.

30. Ic and Fæder synt ān.

31. Ðā Iudeas nāmon stānas þæt hig woldon hyne torfian.

32. Sē Hælend him andswarode and cwæð, Manega gōde weorc ic ēow ætēowde be mīnum Fæder; for hwylcum þāra weorca wylle gē mē hānan?

33. Þā Iudeas him andswaredon and cwædon, Ne hāne wē ðē for gōdum weorce; ac for þīnre bysmorspæce; and for þām þe þū eart man, and wyrcest þē tō Gode.

25. *A*, sprece. — 26. *Corp.*, *ne* inserted above line, apparently by another hand, *A*, *B*, *C*, *ne*; *A*, synd. — 28. *A*, forweorþað; *B*, *C*, mann. — 29. *B*, *C*, mann; *B*, minan (*for* niman). — 30. *B*, Ic on margin in another hand; *A*, synd. — 32. *A*, manega; *A*, ætywde; *Corp.*, *B*, *C*, bære, *A*, bæra. — 33. *A*, bysmerspæce.

34. Sē Hælend [*him*] andswarode and cwæð,
Hū nys hit āwriten on ēowre æ, þæt ic sæde,
Gē synt godas ?

35. Gif hē þā tealde godas þe Godes spæc tō
wæs geworden, — and þæt hālige gewrit ne mæg
bēon āwend, —

36. þe Fæder gehālgode and sende on middan-
eard, gē secgað, þæt þū bysmor spycst ; for þām
ic sæde, Ic eom Godes Sunu ?

37. Gif ic ne wyrce mīnes Fæder weorc, ne
gelyfað mē.

38. Gif ic wyrce mīnes Fæder weorc, and gif
gē mē nellað gelyfan, gelyfað þām weorcum ;
þæt gē oncnāwun and gelyfon þæt Fæder ys on
mē, and ic on Fæder.

39. Hig smēadon witodlice embe þæt hig wol-
don hine gefōn ; and hē ēode ūt fram him.

40. And hē fōr eft ofer Iordanen tō þære stōwe
þe Iohannes wæs, and ærest on fullode ; and hē
wunode þār.

41. And manega cōmon tō him, and cwædon,
Witodlice ne worhte Iohannes nān tæcn ; ealle
þā þing þe Iohannes sæde be þyson wæron sōðe.

42. And manega gelyfdon on hyne.

34. *Corp.*, om. him, *A*, hym, *B*, *C*, him. — 35. *A*, spræc. —
36. *B*, gehalgode (*with the h supplied above the line*) ; *A*, bysmor
sprycst. — 37, 38. *A*, omits ne gelyfað me. Gif ic wyrce mines
fæder weorc (*homoteleuton*) ; *A*, þe (*for þæt*) ge oncnewon. —
39. *A*, ymbe. — 40. *A*, þær. — 41. *A*, manege ; *A*, tacen ;
A, byssum.

CAPUT XI

Dys [godspel] sceal on fr̥ȝgedæg on mydfæstenes wucan.

1. Witodlice sum sēoc man wæs genemned Lazarus, of Bethania, of Marian ceastre and of Martham his swustra.
2. Hit wæs sēo Maria þe smyrede Drihten mid þære sealfe, and drigde his fēt mid hyre loccon ; Lazarus hyre brōðor wæs geyfled.
- 3. His swustra sendon tō him and cwædon, Drihten, nū is sēoc sē ðe þū lufast.
4. Ðā sē Hælend þæt gehyrde, þā cwæð hē tō him, Nys þeos untrummys nā for dēaðe, ac for Godes wuldre, þæt Godes Sunu sī gewuldrod þurh hyne.
5. Sōðlice sē Hælend lufode Martham, and hyre swustor Mariam, and Lazarum hyra brōðor.
6. Witodlice hē wæs twēgen dagas on ðære sylfan stōwe, þā hē gehyrde þæt hē sēoc wæs.
7. Æfter þisson hē cwæð tō his leorningcnihton, Uton faran eft tō Iudea lande.
8. His leorningcnihtas cwædon tō him, Lārēow, nū þā Iudeas sōhton ðe þæt hig woldon þe hēnan ; and wylt þū eft faran ðyder ?

Cap. xi. 1. *B*, *C*, ladzarus ; *B*, *C*, cestre ; *A*, marthan. — 2. *B*, *C*, sielfe ; *A*, heora loccum ; *B*, *C*, Ladzarus ; *A*, brōðer ; *A*, geyfelod, *B*, *C*, geyfod. — 5. *A*, marian ; *A*, heora brōðer. 7. *A*, þyream ; *B*, *C*, bison.

9. Sē Hælend him andswarode and cwæð, Hū ne synt twelf tīda þæs dæges? Gif hwā gæð on dæg, ne ætspyrnð hē, for þām hē gesyhp þyses middaneardes lēoht.

10. Gif hē gæð on niht, hē ætspyrnð, for þām þe lēoht nis on hyre.

11. Ðās ðing hē cwæð; and syððan hē cwæð tō him, Lazarus ūre frēond slæpð; ac ic wylle gān and āwreccan hyne of slæpe.

12. His leorningcnihtas cwædon, Drihten, gif hē slæpð, hē byþ hāl.

13. Sē Hælend hit cwæð be his dēaþe; hī wēndon sōðlice þæt hē hyt sæde be swefnes slæpe.

14. Ðā cwæð sē Hælend openlice tō him, Ladzarus ys dēad.

15. And ic eom bliþe for ēowrum þingon, þæt gē gelyfon, for þām ic næs þār; ac uton gān tō him.

16. Ðā cwæð Thomas tō hys gefēran, Uton gān and sweltan mid him.

17. Ðā fōr sē Hælend, and gemētte þæt hē wæs forðfaren, and for fēower dagon bebyrged.

18. Bethania ys gehende Ierusalem ofer fýftýne furlang.

9. Corp., ætspyrnð, A, B, C, ætspyrnð. — 10. A, for þam þe þæt leoht. — 11. C, frend. — 14. A, Lazarus. — 15. A, þyngum; Corp., A, B, C, þara (for þar). — 16. A, gefērum; B, C, geferon. — 17. A, dagum. — 18. A, hierusalem; C, fýftýne.

19. Manega þāra Iudea cōmon tō Martham and tō Marian þæt hig woldon hī frēfrian for hyra brōðor þingon.

20. Ðā Martha gehyrde þæt sē Hælend cōm, þā arn hēo ongēan hyne; and Maria sæt æt hām.

21. Ðā cwæð Martha tō þām Hælende, Drihten, gif þū wære hēr, nære mīn brōðor dēad.

22. And *ēac* ic wāt nū þā þæt God þe sylð swā hwæt swā ðū hyne bitst.

23. Ðā cwæð sē Hælend tō hyre, þīn brōðor ārist.

24. And Martha cwæþ tō him, Ic wāt þæt hē ārist on þām ytemestan dæge.

25. And sē Hælend cwæð tō hyre, Ic eom æryst, and lif; sē ðe gelyfð on mē, þeah hē dēad sý, hē leofað;

26. and ne swylt nān þāra þe leofað and gelyfð on mē. Gelyfst þū þyses?

27. Hēo cwæð tō him, Witodlice Drihten, ic gelyfe þæt þū eart Crīst, Godes Sunu, þe on middaneard cōme.

28. And þā hēo ðās þing sæde, hēo ēode and clypode diglice Marian hyre swustor, þus cweþende, Hēr is ure Lārēow, and clypað þē.

19. *A*, þæra, *A*, *B*, marthan; *A*, heora; *A*, þyngon. — 20. *B*, *C*, ongen. — 21. *B*, died (*for* dead). — 22. *Corp.*, *B*, *C*, ec, *A*, eac; *A*, bydst. — 23, 24. *A*, aryst (*twice*), *A*, ytemysten. — 25. *A*, *C*, þeh, *B*, ðeh; *A*, lyfað. — 26. *A*, þæra; *A*, byssa. — 27. *C*, middan eart come. — 28. *A*, dygollice; *A*, swuster.

29. Ðā hēo þæt gehyrd, hēo ārās raðe and cōm tō him.

30. Þā gýt ne cōm sē Hælend binnan þā ceastre, ac wæs ðā gýt on ðære stōwe þar Martha him ongēan cōm.

31. Þā Iudeas þe wæron mid hyre on hūse and hī frēfrodon, þā hig gesāwon þæt Maria ārās and mid ofste ūt *eode*, hig fyligdon hyre, ðus cweþende, Hēo gæð tō his byrgenne þæt hēo wēpe *þar*.

32. Ðā Maria cōm þar sē *Hælend* wæs, and hēo hine geseah, hēo fēoll tō his fōtum, and cwæð tō him, Drihten, gif ðū wære hēr, nære mīn brōðor dēad.

33. Ðā sē Hælend geseah þæt hēo wēop, and þæt þā Iudeas wēopon þe mid hyre cōmon, hē gēomrode on hys gāste and gedrēfde hyne sylfne,

34 and cwæð, Hwār lēde gē hine? Hig cwædon tō him, Drihten, gā and geseoh.

35. And sē Hælend wēop.

36. And þā Iudeas cwædon, Lōca nū hū hē hyne lufode.

37. Sume hī cwædon, Ne mihte ðēs, þe ontýnde blindes ēagan, dōn ēac þæt þēs nære dēad?

30. *A*, þær; *B*, *C*, ongen. — 31. *A*, frēfredon; *A*, ofeste; *Corp.*, eodon, *A*, *B*, *C*, eode; *A*, byrgene; *Corp.*, *A*, *B*, *C*, þara (*for* þar). — 32. *Corp.*, hælled; *A*, *B*, *C*, hælend; *A*, *B*, *C*, geseh; *B*, *C*, died (*for* dead). — 33. *B*, *C*, geseh. — 34. *A*, om. to him. — 37. *A*, blyndes mannes eagan; *B*, *C*, died (*for* dead).

38. Eft sē Hælend gēomrode on him sylfum, and cōm tō þære byrgenne. Hit wæs ān scræf, and þar wæs ān stān onuppan gelēd.

39. And sē Hælend cwæð, Dōð aweg þone stān. Ðā cwæð Martha tō him, þæs swustor þe þar dēad wæs, Drihten, nū hē *stincð*; hē wæs for fēowur dagon dēad.

40. Sē Hælend cwæð tō hyre, [*Hū*] ne sǣde ic ðē þæt þū gesyhst Godes wuldor, gif ðū gelyfst?

41. Þā dydon hig aweg þone stān. Sē Hælend āhōf upp his ēagan, and cwæð, Fæder ic dō þe þancas for þām þū gehyrdest [*mē.*]

42. Ic wāt þæt þū mē symle gehyrst; ac ic cwæð for þām folce þe hēr ymbūtan stent, þæt hig gelyfon þæt þū mē āsendest.

43. Ðā hē ðās þing sǣde, hē clypode mycelre stefne, Lazarus, gā ūt.

44. And sōna stōp forð sē ðe dēad wæs, gebunden handan and fōtan; and hys nebb wæs mid swātline gebunden. Ðā cwæð sē Hælend tō him, Unbindað hine, and lætað gān.

38. *B, C*, sylfum; *A*, byrgene. — 39. *B, C*, bæne; *A*, swuster; *B, C*, died (*twice*); *Corp.*, stingð, *A*, styncð, *B, C*, stincð; *A*, feower dagum. — 40. *C*, helend; *Corp.*, *B, C*, om. *Hu*, *A*, hu. — 41. *B, C*, bæne; *A*, Se hælend ahof his eagan up (*changed order*); *A*, ic do þancas þe (*changed order*); *Corp.*, om. me, *A, B, C*, me. — 44. *B, C*, died; *A*, handum and fōtum; *B, C*, handon and foton; *A*, neb.

45. Manega þāra Iudea þe cōmon tō Marian and gesāwon ðā þing þe hē dyde gelyfdon on hine.

46. Hī sume fōron tō þām Phariseon, and sædon him þā ðing þe sē Hælend dyde.

Ðys [godspel] sceal twām dagum ær palmsunnandæge.

47. Witodlice þā bisceopas and þā Pharisei gaderydun gemōt, and cwædun, Hwæt dō wē? for þām þēs man wyrceð mycel tæcn.

48. Gif wē hine forlætaþ, ealle gelyfað on hine; and Romane cumað and nimað ure land and urne þeodscipe.

49. Hyra ān wæs genemned Caiphas, sē wæs ðā on gēre bisceop, and cwæð tō him, Gē nyton nān þing,

50. nē ne geþenceað þæt ūs ys betere þæt ān man swelte for folce, and eall þeod ne forwurðe.

51. Ne cwæð hē þæt of him sylfum; ac þā hē wæs þæt gēr bisceop, hē witgode þæt sē Hælend sceolde sweltan for ðære þeode;

52. and nā synderlice for þære ðeode, ac þæt hē wolde gesomnian tōgædere Godes bearn þe tōdrifene wæron.

45. *A*, þæra. — 47. *B*, *C*, biscopas; *A*, gaderodon; *A*, cwædon; *A*, mycele tacna. — 49. *A*, heora; *A*, eare (*for* gere); *A*, bysceop, *B*, *C*, biscop. — 50. *A*, geþencað; *A*, forweorðe. — 51. *A*, ear (*for* ger); *A*, bysceop, *B*, *C*, biscop; *A*, wytgode.

53. Of þām dæge hig þōhton þæt hī woldon hyne ofslēan.

54. Þā ne fōr sē Hælend nā openlice gemang ðām Iudeon, ac fōr on þæt land wið þæt wēsten, on þā burh þe ys genemned Effrem, and wunode þær myd his leorningcnihton.

55. Iudea ēastron wæron gehende ; and manega fōron of ðām lande tō Ierusalem ær þām ēastron, þæt hig woldon hig sylfe gehālgian.

56. Hig sōhton þone Hælend, and spræcon him betwȳnan ðær hig stōdon on ðām temple, and þus cwædon, Hwæt wēne gē ? Þæt hē ne cume tō frēolsdæge ?

57. Þā bisceopas and þā Pharisei hæfdon beboden, gif hwā wiste hwār hē wære, þæt hē hyt cȳdde, þæt hig mihton hine niman.

CAPUT XII

Ðys godspel sceal on mōnandæg innan þære palmwucan.

1. Sē Hælend cōm syx dagon ær þām ēastron tō Bethania, þær Lazarus wæs dēad þe sē Hælend āwrehte.

54. *A*, iudeum, *C*, iudeom ; *A*, þar ; *A*, -cnyhtum. — 55. *A*, hierusalem. — 56. *B*, *C*, þæne ; *A*, þar. — 57. *A*, bysceopas, *B*, *C*, biscopas ; *A*, pharysei ; *A*, haf (*altered to hafd ; later to hafdan*).

Cap. xii. 1. *A*, dagum ; *B*, *C*, died.

2. Hig wrohton him þær beorscipe; and Marða þēnode. Ladzarus wæs ān þæra þe mid him sæt.

3. Maria nam ān pund dēorwyrðre sealfe mid þām wrytgemange þe hig nardus hātað, and smyrede ðæs Hælendes fēt and drigde mid hyre loccon; and þæt hūs wæs gefylled of ðære sealfe swæcce.

4. Þā cwæð ān his leorningcnihta, Iudas Scarioð þe hine belæwde,

5. Hwī ne sealde hēo þās sealfe wiþ þrīm hundred penegon, þæt man mihte syllan þearfon?

6. Ne cwæð hē nā þæt for þig þe him gebyrode tō þām þearfon, ac for þām þe hē wæs þeof, and hæfde scrīn, and bær þā ðing þe man sende.

7. Ðā cwæð sē Hælend, Læt hig þæt hēo healde þā oð þone dæg þe man mē bebyrge.

8. Gē habbað symle þearfan mid ēow; ac gē nabbað mē symle.

9. Micel menio þāra Iudea gecnēow þæt hē wæs ðær; and hig cōmon, næs nā for þæs Hælendes þingon syndorlice, ac þæt hig woldon gesēon Ladzarum þe hē āwehte of dēaðe.

2. *A*, worhton hym þar; *A*, *B*, *C*, gebeorscipe; *A*, lazarus. — 3. *A*, loccum. — 5. *B*, *C*, sielfe; *B*, *C*, hundryd; *A*, þearfum. — 6. *A*, gebyrede; *A*, þearfan. — 7. *Corp.*, *B*, *C*, of þænc, *A*, oð þone; *A*, *B*, *C*, bebyrige. — 9. *A*, mænigeo þæra; *A*, þar; *A*, þyngon synderlice; *A*, *B*, *C*, lazarus.

10. Ðāra sācerda ealdras þōhton þæt hig woldon Lazarum ofslēan ;

11. for þām þe manega fōron fram þām Iudeon for his þingon, and gelyfdon on þone Hælend.

12. On mergen mycel menio þe cōm tō þām frēolsdæge, þā hig gehyrdon þæt sē Hælend cōm tō Ierusalem,

13. hī nāmon palmtrȳwa twigu, and ēodon ūt ongēan hine, and clypedon, Sī Israhela Cing hāl and geblētsod þe cōm on Drihtnes naman.

14. And sē Hælend gemētte ānne assan and rād onuppan þām ; swā hit āwriten ys,

15. Ne ondræd þū, Siones dohtor ; nū þīn cing cymþ uppan assan folan sittende.

16. Ne undergēton hys leorningcnihtas þās þing ærest ; ac þā sē Hælend wæs gewuldrod, þā gemundon hig þæt þās þing wæron āwritene be him, and þās þing hig dydon him.

17. Sēo menio þe wæs mid him, þā hē Ladzarum clypode of ðære byrgene and hine āwehte of deāðe, cȳðde gewitnesse.

18. And for ðī him cōm sēo menio ongēan, for ðām þe hī gehyrdon þæt hē worhte þæt tæcn.

10. *A*, þæra ; *C*, þoh (*for* þohton) ; *B*, *C*, ladzarum. — 11. *A*, manege ; *C*, foran ; *A*, iudeum ; *B*, *C*, bæne. — 12. *B*, *C*, morgen ; *A*, mænigeo ; *A*, hierusalem. — 13. *A*, palmtreowa twygu ; *B*, *C*, ongen ; *A*, clypodon. Syg yrahela cyning. — 15. *A*, dohter ; *A*, cyning, *C*, cyng. — 16. *A*, undergeaton ; *A*, ac se (*om.* þa). — 17. *A*, mænigeo ; *A*, lazarus ; *B*, *C*, deaðe (*for* deaðe). — 18. *A*, mænio, *B*, *C*, menigeo ; *B*, *C*, ongen ; *A*, tacen.

19. Ðā Pharisei cwædon *betwux* him sylfon, Wē gesēoð þæt wē nān þing ne fremiað; nū wyle eall middanearde æfter him.

20. Sume ðā wæron hæðene þe fōron þæt hig woldon hī gebiddan on ðām frēolsdæge;

21. ðā genēalæhton tō Philippe, sē wæs of þære Galileiscean Bethsaida, and hī bædon hine, and cwædon, Lēof, wē wyllað gesēon þone Hælend.

22. Ðā ēode Philippus and sæde hit Andree; and eft Andreas and Philippus hit sædon þām Hælende.

23. Sē Hælend him andswarode and cwæð, Sēo tīd cymð þæt mannes Sunu byð geswutelod.

Ðys [godspel] sceal on tȳwesdæg on þære palmwucan.

24. Sōðlice ic secge ēow, þæt hwætene corn wunað āna, būton hyt fealle on eorþan and sȳ dēad; gif hit [*bið*] dēad, hit bringð mycelne wæstm.

25. Sē þe lufað his sǣwle forspilþ hig; and sē þe hataþ his sǣwle on þison middanearde gehylt hī on ēceon life.

19. *Corp.*, betux, *A*, betweox, *B*, *C*, betwux; *A*, sylfum; *B*, freniað (*originally written fremiað*; *erasure of the first stroke of the m*); *A*, myddangeard. — 20. *Corp.*, *B*, *C*, ðæge, *A*, þe (*for* ðā). — 21. *A*, hig to phylippe; *A*, betsaída; *B*, *C*, bæne. — 22. *A*, andree; *A*, *om.* and philippus; *A*, hyt sæde. — 24. *Corp.*, *B*, *C*, *omit* bið, *A*, byð. — 25. *B*, *C*, saule (*twice*); *A*, myddangearde; *A*, econ lyfe.

26. Gif hwā þēnige mē, fylige mē; and mīn þēn bið þær þær ic eom. Gif mē hwā þēnað, mīn Fæder hine wurðað.

27. Nū mīn sāwl ys gedrēfed; and hwæt secge ic, Fæder, gehæl mē of ðisse tīde. Ac for ðām ic cōm on þās tīd.

28. Fæder, gewuldra þīnne naman. Ðā cōm stefn of heofone þus cweðende, And ic gewuldrode, and eft ic gewuldrige.

29. Sēo menio þe þær stōd and þæt gehyrde sædon þæt hyt þunrode; sume sædon þæt engel spæce wið hyn.

30. Sē Hælend him andswarode and cwæð, Ne cōm þēos stefn for mīnon þingon, ac for ēowrum þingon.

31. Nū ys middaneardes dōm; nū byð ðysses middaneardes ealdor ūt āworpen.

32. And gif ic bēo ūpp āhafen fram eorðan, ic tēo ealle þing tō mē sylfon.

33. Ðæt hē sæde and tæcnode hwylcum dēaðe hē wolde sweltan.

34. Sēo menio him andswarode and cwæð, Wē gehýrdon on þære æ þæt Crīst bið on ēcnysse, and hūmeta segest þū, Hit gebyrað þæt mannes

26. *A*, byð þar þar; *A*, weorþað. — 27. *A*, sawel. — 28. *A*, heofenum. — 29. *A*, menigo; *A*, þar; *A*, spræce. — 30. *Corp.*, stef, *A*, stefen, *B*, *C*, stefn; *A*, mynon; *A*, þyngon (*twice*). — 32. *A*, up; *A*, sylfum. — 34. *A*, mænigo; *Corp.*, þore, *A*, *B*, *C*, bære; *A*, segat; *A*, gebyrð.

Sunu bēo ūpp āhafen? hwæt ys þēs mannes Sunu?

35. Þā cwæð sē Hælend, Nū gýt ys lýtél lēoht on ēow. Gāþ þā hwile þe gē lēoht habbað, þæt þýstro ēow ne befōn; sē þe gæð on þýstro, hē nāt hwyder hē gæð.

36. Þā hwile þe gē lēoht habbon, gelyfað on lēoht, þæt gē sýn lēohtes bearn. Ðās þing sē Hælend him sæde, and ēode and bediglude hine fram him.

37. Ðā hē swā mycele tācn dyde beforan him, hī ne gelyfdon on hyne:

38. þæt ðæs witegan word *Isaias* wære gefylled þe hē cwæð, Drihten, hwā gelyfde þæs þe wē gehýrdon? and hwām wæs Drihtnes strenceð geswutelod?

39. For þī hī ne mihton gelyfan, for þām *Isaias* cwæþ eft,

40. Hē āblende hyra ēagan, and āhyrde hyra heortan; þæt hī ne gesēon mid hyra ēagon, and mid hyra heortan ne ongyton, and sýn gecyrrede, and ic hig gehæle.

41. *Isaias* sæde ðās þing þā hē geseah hys wuldor, and spræc be him.

34. *A*, up; *B*, *C*, manes (*second time*). — 35. *A*, *B*, *C*, habbon (*for* habbað); *A*, *B*, *C*, on þýstron; *A*, hwæder. — 36. *A*, bedyglode hyne hym (*om.* fram). — 37. *A*, tacen. — 38, 39. *Corp.*, *B*, *C*, ysaias (*twice*), *A*, isaias (*twice*). — 40. *A*, heora (*four times*); *Corp.*, æagon, *A*, *B*, *C*, eagon; *A*, heortan ongitan (*om.* ne). — 41. *Corp.*, *B*, *C*, Ysaias, *A*, Isaias; *B*, *C*, geseh.

42. And þeah manega of ðām caldron gelyfdon on hyne; ac hī hit ne cȳddon, for þæra Pharisea þingon, þē læs hig *man* üt ādrife of hyra gesomnunge.

43. Hī lufodon manna wuldor swīðor þonne Godes wuldor.

44. Sē Hælend clypode and cwæð tō him, Sē þe gelyfð on mē, ne gelyfþ hē nā on mē, ac on *þone* þe mē sende.

45. And sē ðe mē gesyhþ gesyhð *þone* þe mē sende.

46. Ic cōm tō lēohte on middaneard, and nān ðāra þe gelyfð on mē ne wunað on þýstron.

47. And gif hwā gehȳrð mīne word, and ne gehylt, ne dēme ic hine; ne cōm ic middaneard tō dēmanne, ac þæt ic gehæle middaneard.

48. Sē þe mē forhigð, and mīne word ne underfēhð, hē hæfþ hwā him dēme; sēo spæc þe ic spæc, sēo him dēmð on þām ȳtemestan dæge.

49. For þām þe ic ne spece of mē sylfon; ac sē Fæder þe mē sende, hē mē bebēad hwæt ic cweþe, and hwæt ic spece.

50. And ic wāt þæt his bebod ys ēce lif; þā þing þe ic sprece ic sprece swā Fæder mē sæde.

42. *A, B, C, þeh (for þeah); A, cȳðdon; A, þy læs; Corp., hig ma; B, C, hi ma, A, hig man; A, heora.* — 43. *A, lufodon.* — 44. *B, clypo (for clypode); Corp., A, B, C, bæne.* — 45. *Corp., A, B, C, bæne.* — 46. *A, þæra; A, þystrum.* — 47. *A, myddan-geard (second time).* — 48. *A, forhygeð; A, spræc þe ic spræc.* — 49. *A, B, C, sprece; A, sylfum; A, sprece.* — 50. *A, þas þing.*

CAPUT XIII

Ðys [godspel] gebyrað on þunresdæg ær ēastron.

1. *Ær þām ēsterfrēolsdæge, sē Hælend wiste þæt his tīd cōm þæt hē wolde gewītan of þyson middanearde tō his Fæder, þā hē lufode his leorningcnihtas þe wæron on middanearde, on ende hē hig lufode.*
2. *And þā Drihtnes þēnung wæs gemacad, þā fōr sē dēofol on Iudas heortan Scariothes þæt hē hine belæwde.*
3. *Hē wiste þæt Fæder sealde ealle þing on his handa, and þæt hē cōm of Gode, and cymð tō Gode;*
4. *hē ārās fram his þēnunge, and lēde his rēaf, and nam līnen hrægel and begyrde hyne.*
5. *Æfter þām hē dyde wæter on fæt, and þwōh his leorningcnihta fēt, and drigde hig mid þære līnwæde þe hē wæs mid begyrd.*
6. *Ðā cōm hē tō Simone Petre. And Petrus cwæð tō him, Drihten, scealt þū ðwēan mīne fēt?*

Cap. xiii. 1. *A*, easter-, *C*, iester-; *A*, þysum; *A*, þa ða he lufode (*ða* in later hand above the line); *Corp.*, *A*, *B*, *C*, an (*for* on; in later hand glossed oð above the line in *A*). — 2. *A*, gemacad. — 3. *A*, his before Fæder in later hand above the line. — 4. *A*, lūnen hrægl. — 5. *C*, hwōh (*for* þwōh).

7. Sē Hælend andswarode and cwæð tō him, þū nāst nū þæt ic dō, ac þū wāst syððan.

8. Petrus cwæð tō him, Ne þwyhst þū nāfre mīne fēt. Sē Hælend him andswarode and cwæþ, Gif ic þē ne þwēa, nāfst þū nānne dæl myd mē.

9. Ðā cwæð Simon Petrus tō him, Drihten, ne þweh þū nā mīne fēt āne, ac *ēac* mīn hēafod and mīne handa.

10. Ðā cwæð sē Hælend tō him, Sē þe clāne byþ ne beðearf būton [*þæt*] man his fēt þwēa, ac ys eall clāne; and gē synt sume clāne, næs nā ealle.

11. Hē wiste witodlice hwā hyne sceolde belæwan; for þām hē cwæð, Ne synt gē ealle clāne.

12. Syððan hē hæfde hyra fēt āþwogene, hē nam his rēaf, and þā hē sæt, hē cwæð eft tō him, Wite gē hwæt ic ēow dyde?

13. Gē clypiað mē Lārēow and Drihten; and wel gē cweðaþ; swā ic eom sōþlice.

14. Gif ic þwōh ēowre fēt [*ic þe eom ēower Lārēow and ēower Hlāford, gē sceolon þwēan ēower ælc oðres fēt.*]

7. *A*, The same late scribbling hand glosses þæt with hwæt above the line. — 8. *A*, þwehst, *B*, *C*, þwyhs; *A*, The scribbling hand inserts on ecnisse after nāfre, above the line; *A*, nænne. — 9. *Corp.*, *B*, *C*, ec, *A*, eac. — 10. *B*, *C*, beðierf; *Corp.*, buton man, *A*, *B*, *C*, buton þæt man (the late hand in *A* also inserts, above the line, he before man). — 11. *A*, synd. — 12. *A*, heora; *B*, *C*, rief. — 14. *Corp.*, *B*, *C*, omit the bracketed passage (*homæoteleuton*), *A*, ic þe eom eower lareow and eower hlaford, gē sceolon þwean eower ælc oðres fet.

15. Ic ēow sealde bȳsene þæt gē dōn swā ic ēow dyde.

16. Sōþlice ic ēow secge, Nys sē ðēowa furðra þonne his hlāford; nē ærenddraca nys mærra þonne sē þe hyne sende.

17. Gif gē þās þing witon, gē bēoð ēadige gif gē hig dōð.

18. Ne secge ic be ēow eallon; ic wāt hwylce ic gecēas; ac þæt þæt hālige gewrit sȳ gefylled þe cwyp, Sē þe ytt hlāf myd mē āhefþ hys hō on-gēan mē.

19. Nū ic ēow secge ær þām þe hyt gewurpe, þæt gē gelyfon, þonne hyt geworden bið, þæt ic hit eom.

20. Sōð ic ēow secge, Sē ðe underfēhð þone þe ic sende underfēhð mē; sē þe underfēhþ mē underfēhþ ðone ðe mē sende.

21. Ðā sē Hælend þās þing sæde, hē wæs ge-drēfed on gāste, and cȳðde and cwæð, Sōð ic ēow secge þæt ēower ān mē belæwð.

22. Ðā leorningcnihtas behēold hyra ælc oðerne, and him twȳnode be hwām hē hit sæde.

15. *A*, bysne. — 16. *A*, se hlaford (*for* his hlaford); *A*, ærendraca (*the late hand prefixes se, above the line*). — 17. *Corp.*, *B*, *C*, witon, *A*, wyton. — 18. *B*, þæt þæt halige . . . cwyp originally omitted, then entered on the margin, apparently by the same scribe; *C*, om. þe cwyp; *B*, *C*, ongen. — 19. *A*, geweorðe. — 20. *Corp.*, *A*, *B*, *C*, þæne (*first time*); *Corp.*, *B*, *C*, þæne, *A*, þone (*second time*). — 21. *C*, cydde. — 22. *A*, heora; *A*, heom.

23. *Ān þæra leorningcnihta* hlinode on þæs Hæ-
lendes bearme *þone* sē Hælend lufode.

24. Symon Petrus biçnode tō þyson, and cwæð
tō him, Hwæt is sē ðe hē hyt big segð?

25. Witodlice þā hē hlinode ofer ðæs Hælandes
brēostum, hē cwæð tō him, Drihten, hwæt ys hē?

26. Sē Hælend him andswarode and cwæð, Hē
ys sē ðe ic ræce bedyppedne hlāf. And þā þā
hē bedypte *þone* hlāf, hē sealde hyne Iudas Sca-
riothe.

27. And þā æfter þām bitan, Satanas ēode on
hyne. Ðā cwæð sē Hælend tō him, Dō raðe
þæt þū dōn wylt.

28. Nyste nān þāra sittendra tō hwām hē þæt
sæde.

29. Sume wēndon, for þām Iudas hæfde scrīn,
þæt sē Hælend hit cwæde be him, Bige þā þing
þe ūs þearf sȳ tō þām frēolsdæge; oððe þæt hē
sealde sum þing þearfendum mannum.

30. Ðā hē nam *þone* bitan, hē ēode ūt; þārrihthe
hit wæs niht.

31. Þā hē ūt ēode, and sē Hælend cwæð, Nū ys
mannes Sunu geswutelod, and God ys geswute-
lod on him.

23. *Corp.*, leornig-, *A*, *B*, *C*, leorning-; *A*, hlynade; *B*, *C*,
bierme; *Corp.*, *B*, *C*, bæne, *A*, þone. — 24. *A*, *C*, simon; *A*,
byssan. — 25. *A*, breoston. — 26. *Corp.*, *B*, *C*, bæne, *A*, þone;
A, hyne sealde (*changed order*). — 28. *A*, þæra. — 29. *A*, byge;
C, pierf. — 30. *Corp.*, *B*; *C*, bæne, *A*, þone; *A*, þærryhte.

32. Gif God ys geswutelod on him, and God geswutelað hine on hym sylfum.

Ðys godspel gebyrað on frýgedæg on þære fēorðan wucan ofer ēastron.

33. Lā bearn, nū gýt ic eom gehwæde tīd mid ēow. Gē mē sēceað; and swā ic þām Iudeon sæde, Gē ne magon faran þyder þe ic fare; and nū ic ēow secge.

34. Ic ēow sylle nīwe bebod, þæt gē lufion ēow betwýnan, swā ic ēow lufode.

35. Be þām oncnāwað ealle menn þæt gē synt mine leorningcnihtas, gif gē habbað lufe ēow betwýnan.

36. Simon Petrus cwæð tō him, Drihten, hwyder gæst þū? Sē Hælend him andswarode and cwæð, Ne miht þū mē fylían þyder ic nū fare; þū færst eft æfter mē.

37. Petrus cwæð tō him, Hwī ne mæg ic þe nū fylían? Ic sylle mīn lif for ðē.

38. Sē Hælend him andswarode and cwæð, Ðīn lif þū sylst for mē? Sōð ic þe secge, Ne cræwð sē cocc ær ðū wiðsæcst mē þriwa.

32. *B, C, sylfon.* — 33. *A, secað; A, iudeum; A, þar ðar (for þyder þe); A, and ic eow secge nu (changed order).* — 35. *A, men; A, synd.* — 37. *A, filian.*

17. sōðfæstnysse gāst þe ðæs middaneard ne mæg underfōn ; hē ne cann hyne, for ðām þe hē ne gesyhþ hyne ; gē hyne cunnon, for þām hē wunað mid ēow, and bið on ēow.

18. Ne læte ic ēow stēopcild ; ic cume tō ēow.

19. Nū gyt ys ān lýtél fyrst, and middaneard mē ne gesyhþ ; gē mē gesēoð ; for þām ic lybbe, and gē lybbað.

20. On þām dæge gē gecnāwaþ þæt ic eom on mīnum Fæder, and gē synt on mē, and ic eom on ēow.

21. Sē þe hæfð mīne bebodu, and gehylt þā, hē ys þe mē lufað. Mīn Fæder lufað þone þe mē lufað, and ic lufige hyne, and geswutelige him mē sylfne.

22. Iudas cwæð tō him,— næs nā sē Scarioth,— Drihten, hwæt ys geworden þæt þū wylt þē sylfne geswuteligan ūs, næs middanearde ?

23. Sē Hælend andswarode and cwæð tō him,

Ðys godspel sceal on pentecostenes mæssedæg.

Gif hwā mē lufað, hē hylt mīne spræce ; and mīn Fæder lufað hine, and wē cumað tō him, and wē wyrceað eardungstōwa mid him.

17. *A*, can ; *A*, for þam ðe he wunað. — 18. *A*, steopcild. — 19. *C*, bidde altered to lidde (for lybbe). — 20. *B*, *C*, minon ; *A*, synd. — 21. *A*, healt, *B*, *C*, hylt ; *Corp.*, *B*, *C*, þæne, *A*, þone. — 22. *A*, geswutelian ; *C*, -eard. — 23. *A*, Se hælend hym andswarode and cwæð to hym ; *A*, healt ; *A*, wyrceað.

24. Sē ðe mē ne lufað ne hylt hē mīne spræce ; and nis hyt mīn spræc þe gē gehȳrdon, ac ðæs Fæder þe mē sende.

25. Ðās þing ic ēow sæde, þā ic mid ēow wunode.

26. Sē Hālīga Frōfre Gāst, þe Fæder sent on mīnum naman, ēow lærð ealle þing, and hē lærð ēow ealle þā þing þe ic ēow secge.

27. Ic læfe ēow sibbe ; ic sylle ēow mīne sibbe ; ne sylle ic ēow sibbe swā middaneard sylþ. Ne sȳ ēower heorte gedrēfed, nē ne forhtige [gē.]

28. Gē gehȳrdon þæt ic ēow sæde, Ic gā, and ic cume tō ēow. Witodlice gif gē mē lufedon, ge geblissodon, for þām þe ic fare tō Fæder ; for þām Fæder ys māra þonne ic.

29. And nū ic ēow sæde ær ðām þe hit gewurðe, þæt gē gelyfon þonne hit geworden bið.

30. Ne sprece ic nū nā fela wið ēow ; ðyses middaneardes ealdor cymð, and hē næfð nān ðing on mē ;

31. ac þæt middaneard oncnāwe þæt ic lufige Fæder, and ic dō swā Fæder mē bebēad. Arisað, uton gān heonon.

24. *A*, healt ; *B*, *C*, ne hylt mine (*om. he*) ; *A*, spræcca, *B*, spræca, *C*, spræcei (*the i resembles the curl of an a*). — 26. *A*, halga. — 27. *Corp.*, *om. ge*, *A*, *B*, *C*, ge. — 28. *A*, geblyssodon, *B*, *C*, geblissodon ; *C*, fære (*corrected to fare*). — 29. *A*, geweorðe. — 30. *A*, fela wyð ; *A*, bysses ; *C*, -eard (*with es erased*) ; *B*, *C*, na (*for nan*).

CAPUT XV

Þys godspel gebyrað tō sancte Uitalis mæssan.

1. Ic eom sōð wīneard, and mīn Fæder ys eorðtilia.
2. Hē dēð ælc twig aweg on mē þe blæda ne byrð; and hē feormað ælc þāra þe blæda byrþ, þæt hyt bere blæda ðe swīðor.
3. Nū gē synt clæne for þære spræce þe ic tō ēow spræc.
4. Wuniað on mē, and ic on ēow. Swā twig ne mæg blæda beran him sylf, būton hit wunige on wīnearde; swā gē ne magon ēac, būton gē wunion on mē.
5. Ic eom wīneard, and gē synt twigu. Sē ðe wunað on mē, and ic on him, sē byrð mycle blæda; for ðām gē ne magon nān ðing dōn būtan mē.
6. Gif hwā ne wunað on mē, hē byð āworpen ūt, swā twig, and fordrūwað; and hig gaderiað þā, and dōð on fȳr, and hig forbyrnað.

Þys godspel sceal on wōdnesdæg ofer ascensio Domini.

7. Gyf gē wuniað on mē, and mīne word wuniað

Cap. xv. 1. *Corp.*, blank space for the initial letter of Ic, *A*, *B*, *Ic*, *C*, *ic*. — 2. *B*, *C*, *bleda* (three times), *A*, *bleda* altered by the scribe himself to *blæda* (three times); *A*, *þæra*. — 3. *A*, *synd*. — 4. *B*, *C*, *bleda*, *A*, *bleda*, altered to *blæda*; *A*, *ec*. — 7. *A*, *byddað*.

on ēow, biddað swā hwæt swā gē wyllon, and hyt byð ēower.

8. On ðām ys mīn Fæder geswutelod, þæt gē beron mycle blæda, and bēon mīne leorning-cnihtas.

9. And ic lufode ēow, swā Fæder lufode me: wuniað on mīnre lufe.

10. Gif gē mīne bebodu gehealdað, gē wuniað on mīnre lufe; swā ic gehēold mīnes Fæder bebodu, and ic wunige on hys lufe.

11. Ðās þing ic ēow sæde þæt mīn gefēa sý on ēow, and ēower gefēa sý gefulled.

Ðys [godspel] gebyrað tō þāra apostola mæssedagon.

12. Ðis ys mīn bebod, þæt gē lufion ēow gemænelīce, swā ic ēow lufode.

13. Næfð nān man māran lufe þonne ðeos ys, þæt hwā sylle his lif for his frēondum.

14. Gē synt mīne frýnd, gif gē dōð þā þing þe ic ēow bebēode.

15. Ne telle ic ēow tō ðēowan; for þām sē ðēowa nāt hwæt sē *hlāford* dēð. Ic tealde ēow tō frēondum; for þām ic cýðde ēow calle þā þing þe ic gehýrde æt mīnum Fæder.

7. *B, C, eowor.* — 8. *A*, and þæt ge beron mycele; *B, C, bleda, A, bleda altered to blæda.* — 10. *A*, wunie. — 11. *A, B, C*, gefylled. — 14. *A*, synd; *C*, bebode. — 15. *Corp.*, hlafor; *A, B, C*, hlāford; *C*, cydde; *A*, mynon.

16. Ne gecure gē mē, ac ic gecēas ēow, and ic sette ēow þæt gē gān and blæda beron, and ēowre blæda gelæston; þæt Fæder sylle ēow swā hwæt swā gē biddað on mīnum naman.

And þys [godspel] gebyrað tō þæra apostola mæssedagon.

17. Ðās þing ic ēow bēode, þæt gē lufion ēow gemænlice.

18. Gif middaneard ēow hatað, witað þæt hē hatede mē ær ēow.

19. Gif gē of middanearde wæron, middaneard lufode þæt his wæs; for þam þe gē ne synt of middanearde, ac ic ēow gecēas of middanearde, for ði middaneard ēow hatað.

20. Gemunað mīnre spræce þe ic ēow sæde, Nis sē ðeowa mærra þonne his hlāford. Gif hī mē *ehton*, hī wyllað ehtan ēower; gif hī mīne spræce hēoldon, hī healdað ēac ēowre.

21. Ac ealle þās þing hī dōð ēow for mīnum naman, for þām hī ne cunnon *þone* þe mē sende.

22. Gif ic ne cōme and tō him ne spræce, næfdon hig nāne synne; nū hī nabbað nāne lāde be hyra synne.

16. *B, C, geceas; B, C, bleda (twice), A, bleda altered to blæda (twice).* — 19. *A, synd; B, gecies; C, omits ac ic eow geceas of middanearde (homoteleuton), A, -gearde.* — 20. *Nys ðeowa (om. se); C, hlafoð (for hlaford); Corp., ahton, A, B, C, ehton; B, C, ec.* — 21. *A, for þam ðe hig, B, C, for þe hi; Corp., B, C, þæne, A, þone.* — 22. *A, heora.*

23. Sē þe mē hatað hatað mīnne Fæder.

24. Gif ic nāne weorc ne worhte on him þe nān oðer ne worhte, næfdon hī nāne synne; nū hī gesāwon, and hī hatedon ægðer ge mē ge mīnne Fæder.

25. Ac þæt sēo spræc sý gefylled þe on hyra æ āwriten ys, þæt hī hatedon mē būton gewyrhton.

Dys [godspel] gebyrað on sunnandæg ofer ascensio Domini.

26. Ðonne sē Frēfriend cymð þe ic ēow sende fram Fæder, sōðfæstnysse Gāst þe cymð fram Fæder, hē cýð gewitnesse be mē;

27. and gē cýðað gewitnesse, for ðām gē wæron fram fruman mid mē.

CAPUT XVI

1. Ðās ðing ic ēow sæde þæt gē ne swicion.

2. Hī dōð ēow of gesomnungum; ac sēo tid cymð þæt ælc þe ēow ofslyhð wēnþ þæt hē þenige Gode.

3. And þās ðing hig dōð, for þām þe hī ne cūþon mīnne Fæder, nē mē.

4. Ac þās þing ic ēow sæde, þæt gē gemunon þonne hyra tid cymð, þæt ic hit ēow sæde. Ne

25. *C*, spræce; *A*, hyre; *A*, butan gewyrhtum. — 26. *A*, frefigend.

Cap. xvi. 4. *A*, heora tyd.

sæde ic ēow þās ðing æt fruman, for þām þe ic wæs mid ēow.

Þys godspel sceal on sunnandæg on þære feorðan ucan ofer Easton.

5. Nū ic fare tō ðām þe mē sende; and ēower nān ne āhsað mē hwyder ic fare.

6. Ac for þām þe ic spræc ðas þing tō ēow, unrōtnyss gefylde ēowre heortan.

7. Ac ic [ēow] secge sōðfæstnysse; Eow fremað þæt ic fare. Gif ic ne fare, ne cymð sē Frēfriend tō ēow; witodlice gif ic fare, ic hyne sende tō ēow.

8. And þonne hē cymð, hē þȳwþ þysne middaneard be synne, and be rihtwīsnysse, and be dōme:

9. be synne, for þām hī ne gelyfdon on mē;

10. be rihtwīsnysse, for þām ic fare tō Fæder, and gē mē ne gesēoð;

11. be dōme, for þām þyses middaneardes ealdur ys gedēmed.

12. Gȳt ic hæbbe ēow fela tō secgenne, ac gē hyt ne magun nū ācuman.

13. Ðonne þære sōpfæstnysse Gāst cymð, hē lārð ēow ealle sōpfæstnysse; ne sprycð hē of

5. *B*, sennde; *A*, acsað. — 6. *A*, unrotnys. — 7. *Corp.*, *B*, *C*, om. *cow*, *A*, *cow*. — 8–10. *B*, and be dome . . . rihtwīsnysse (10) originally omitted by homawoteleuton; the same scribe supplies the omission on the margin. — 11. *A*, ealdor. — 12. *A*, fæla to secganne; *A*, ge ne magon hit (*changed order*). — 13. *A*, sōpfæstnesse (*second time*).

him sylfon, ac hē sprycð þā þing þe hē gehȳrð,
and cȳð ēow ðā þing þe tōwearde synt.

14. Hē mē geswutelað; for þām hē nimð of
mīnum, and cȳð ēow.

15. Ealle þā þing þe mīn Fæder hæfð synt mīne;
for þig ic cwæð þæt hē nimð of mīnum, and cȳþ
ēow.

Þys godspel gebyrað ofer ēastron twā wucan on sunnan-
dæg.

16. Nū ymbe *an* lȳtel gē mē ne gesēoð; and eft
embe lȳtel gē mē gesēoþ, for þām þe ic fare tō
Fæder.

17. Ðā cwædon his leorningcnihtas him betwȳ-
nan, Hwæt ys þæt hē ūs segð, Ymbe lȳtel gē mē
ne gesēoð, and eft embe lȳtel and gē mē gesēoð;
and, þæt ic fare tō Fæder?

18. Hig cwædon witodlice, Hwæt ys þæt hē
cwȳþ, Embe lȳtel? Wē nytan hwæt hē sprycð.

19. Sē Hælend wiste þæt hī woldon hyne āhsian,
and hē cwæð tō him, Be þām gē smēageað be-
twȳnan ēow, for þām ic sæde, Embe lȳtel gē mē
ne gesēoð, and eft embe lȳtel gē mē gesēoð?

20. Sōð ic ēow secge, þæt gē hēofiað and

13. *A*, sylfum; *B*, *C*, towerde; *A*, synd. — 15. *A*, synd. —
16. *Corp.*, *B*, *C*, a lytel, *A*, an lytel; *A*, ymbe (*for* embe). —
17. *A*, ymbe (*twice*); *A*, *om.* second and. — 18. *A*, ymbe; *B*,
embe lytel. . . sprycð originally omitted; the same scribe supplies
the omission on the margin, *C*, embe lyten. — 19. *A*, acsȳan; *A*,
betweenan; *A*, ymbe (*twice*). — 20. *B*, *C*, heofað.

wēpað; middaneard geblissað; and gē bēoð unrōte, ac ēower unrōtnys byð gewend tō gefēan.

21. Ðænne wif cenð, hēo hæfð unrōtnysse, for þām þe hyre tīd cōm; þonne hēo cenð cnapan, ne geman hēo þære *hefignysse*, for gefēan for þām mann byð ācenned on middaneard.

22. And witodlice gē habbað nū unrōtnysse; eft ic ēow gesēo, and ēower heorte geblissað, and nān man ne nimþ ēowerne gefēan fram ēow.

23. And on þām dæge gē ne biddað mē nānes þinges.

Ðys godspel seal on þone fēorþan sunnandæg ofer ēastron.

Sōð ic ēow secge, Gif gē hwæt biddað mīnne Fæder on mīnum naman, hē hyt sylþ ēow.

24. Oþ þis ne bāde gē nān þing on mīnum naman: biddaþ, and gē underfōð, þæt ēower gefēa sý full.

25. Ðās þing ic ēow sæde on bigspellum. Sēo tīd cymð þænne ic ēow ne sprece on bigspellum, ac ic cýðe ēow openlice be mīnum Fæder.

26. On ðām dæge gē biddað on mīnum naman; and ic ēow ne secge, for þām ic bidde mīnne Fæder be ēow.

27. Witodlice sē Fæder ēow lufað, for þām þe gē lufedon mē, and gelyfdon þæt ic cōm of Gode.

20. *B, C, unrotnys.*—21. *Corp., B, C, hefignysse, A, hefignysse; A, man.*—22. *B, C, mann.*—23. *B, C, þingges.*—25. *A, þonne.*

28. Ic fōr fram Fæder, and cōm on middan-eard; eft, ic forlæte middaneard, and fare tō Fæder.

29. His leorningnihtas cwædon tō him, Nū ðū sprycst openlice, and ne segst nān bigspell.

30. Nū wē witon þæt þū wāst calle ðing, and þē nis nān þearf þæt ænig þē āxie; on ðyson wē gelyfað þæt þū cōme of Gode.

31. Sē Hælend him andswarode and cwæð, Nū gē gelyfað?

32. Nū cōm tid and cymð þæt gē tōfaron æghwylc tō his āgenon, and forlæton mē āne; and ic ne eom āna, for þām mīn Fæder is mid mē.

33. Ðās þing ic ēow sæde, þæt gē habbon sibbe on mē. Gē habbað hefige byrðene on middan-earde; ac getrūwiað; ic forswiðde middaneard.

CAPUT XVII

Ðys godspel gebyrað on wōdnesdæg on þære gangwucan tō þām uigilian.

1. Ðās þing sē Hælend spræc, and āhof upp his ēagan tō heofenum, and cwæð, Fæder, tid ys

28. *B*, ic for fram fæder . . . middaneard *supplied by the scribe on the margin*. — 30. *B*, *C*, þierf; *A*, acsige; *A*, þysum. — 32. *A*, hys agenum; *A*, ænne. — 33. *A*, byrþena; *A*, oferswyðe, *B*, *C*, oferswiðde.

Cap. xvii. 1. *A*, inserts rubric after spræc, and then resumes, Se hælend ahof up hys eagan (*for and ahof etc.*).

cumen ; geswutela þinne Sunu, þæt þin Sunu geswutelige þē :

2. and swā þū him sealdest anweald ælces mannes, þæt hē sylle ēce lif eallum þām þe þū him sealdest.

3. Ðis ys sōðlice ēce lif, þæt hī oncnāwon þæt þū eart ān sōþ God, and sē ðe þū sendest, *Hælende* Crīst.

4. Ic þē geswutelode ofer eorþan ; ic geendode þæt weorc þæt þū mē sealdest tō dōnne.

5. And nū, ðū Fæder, gebeorhta mē mid þē sylfon, [*mid*] ðære beorhtnysse þe ic hæfde myd þē ær ðām þe middanearde wære.

6. Ic geswutolode þinne naman þām mannon þe ðū mē sealdest of middanearde ; hig wæron þīne, and þū hý sealdest mē ; and hī gehēoldon þīne spræce.

7. Nū hī gecnēowon þæt ealle þā þing þe þū mē sealdest synd of ðē ;

8. for þām ic sealde him þā word ðe ðū sealdest mē ; and hig underfēngon, and oncnēowon sōðlice þæt ic cōm of þē, and hig gelyfdon þæt þū mē sendest.

9. Ic bidde for hig ; ne bidde ic for middanearde,

3. *C*, senndest ; *Corp.*, *B*, *C*, hælynde, *A*, hælende. — 4. *B*, *C*, geswutolode. — 5. *B*, nu supplied above the line ; *B*, gebeorta, h supplied above the line ; *A*, sylfum ; *All MSS.*, om. mid. — 6. *A*, geswutelode ; *A*, mannum. — 7. *B*, *C*, gecnewon. — 8. *B*, *C*, oncnewon ; *All MSS.*, eom (*for com*) ; *C*, lyfdon.

ac for þā þe ðū mē sealdest, for þām hī synt þīne;

10. and ealle *mīne* synt *þīne*, and þīne synt *mīne*; and ic eom geswutelod on him.

11. And nū ic ne *com* on middanearde, and hī synt on middanearde, and ic cume tō ðē.

Ðys godspel gebyrað on wōdnesdæg on þære fēorþan wucan ofer ēastron.

On ðære tīde sē Hælend behēold his leorning-cnihtas, and cwæð, Hāliga Fæder, heald on ðinum naman þæt þū mē sealdest, þæt hī sȳn ān, swā wyt synt.

12. Þā ic wæs mid him, ic hēold hī on þinum naman; ic hēold þā þe þū mē sealdest, and ne forwearð hyra nān, būton forspillydnysse bearn; þæt þæt hālige gewrit sȳ gefylled.

13. Nū ic cume tō þē; and ðās þing ic sprece on middanearde, þæt hī habbon mīnne gefēan gefyllydne on him sylfon.

14. Ic sealde him þīne spræce; and middanearde hī hæfde on hatunge, for þām hī ne synt of middanearde, swā ic ēac ne eom of middanearde.

9. *A*, synd. — 10. *Corp.*, *B*, *C*, and ealle þīne synt mine, and þīne synt mine (in *B* the scribe attempted to correct the mistake by interchanging the initial letters of the second þīne and mine), *A*, and ealle mine synd þīne, and þīne synd myne. — 11. *All MSS.*, com (for eom); *A*, synd; *A*, halega; *A*, synd. — 12. *A*, forwearð heora; *A*, forspillydnysse. — 13. *A*, gefylledne; *A*, sylfum. 14. *A*, hatunga; *A*, synd; *B*, *C*, neom (for ne com).

15. Ne bidde ic þæt þū hī nyme of middanearde, ac þæt þū hī gehealde of yfele.

16. Ne synt hī of middanearde, swā ic ne eom of middanearde.

17. Gehālga *hī* [*on*] sōðfæstnysse; þīn spræc ys sōðfæstnyss.

18. Swā þū mē sendest on middanearde, ic sende hī on middanearde.

19. And for hig ic hālgige mē sylfne, þæt hig sȳn ēac gehālgode on sōðfæstnysse.

20. Witodlice ne gebidde ic for hī āne, ac ēac for ðā þe gȳt sceolon gelyfan þurh hyra word on mē;

21. þæt ealle sȳn ān; swā þū Fæder eart on mē, and ic eom on ðē, þæt hig sȳn ēac ān on unc; þæt middanearde gelyfe þæt þū mē sendest.

22. And ic sealde him þā beorhtnysse þe ðū mē sealdest; þæt hī sȳn ān, swā wyt sȳn ān.

23. Ic eom on him, and þū eart on mē, þæt hī sȳn geendode on ān; þæt middanearde oncnāwe þæt þū mē sendest, and lufodest [*hig, swā þū mē lufodest.*]

15. *A*, fram yfele. — 16. *A*, synd; *B*, *C*, neom (*for ne eom*). — 17. *All MSS.* Gehalga him soð- (*A*, hym; *B*, erasure of the last two strokes of m, leaving hii, for him); *A*, *C*, soðfæstnys. — 19. *A*, halgie; *B*, *C*, ec. — 20. *B*, *C*, ec; *A*, heora. — 21. *B*, *C*, iert (*for eart*); *A*, om. eom; *B*, *C*, ec. — 21, 22. *A*, originally omitted, but supplied in the margin by the scribe þæt middanearde gelyfe ... sealdest þæt hig sȳn an. — 23. *B*, *C*, senndest; *Corp.*, om. hig swa ... lufodest (*homoteleuton*), *A*, *B*, *C*, hig swa þu me lufodest.

24. Fæder, ic wylle þæt þā þe þū mē sealdest sȳn mid mē þār ic eom; þæt hig gesēon mīne beorhtnysses þe þū me sealdest; for þām þū lufodest mē ær middaneard gesett wæs.

25. Lā, rihtwisa Fæder, middaneard þē ne gecnēow; witodlice ic ðē gecnēow; and hī oncnēowon þæt þū mē sendyst;

26. and ic him cȳðde ðinne naman, and gýt wylle cȳþan; þæt sēo lufu ðe þū mē lufodest sȳ on him, and ic on him.

CAPUT XVIII

Ðēs passio gebyreð on langa-frigadæg.

1. Þā sē Hælend þās þing cwæð, þā ēode hē ofer ðā burnan Cedron, ðær wæs ān wyrtūn, intō þām hē ēode and his leorningcnihtas.

2. Witodlice Iudas, þe hyne belæwde, wiste þā stōwe; for þām þe sē Hælend oftrædlice cōm ðyder mid his leorningcnihton.

3. Þā underfēng Iudas þæt folc and þā þegnas æt þām bisceopum and æt ðām Phariseon, and cōm þyder mid lēhtfatum and mid blasum and mid wæpnum.

4. Witodlice sē Hælend wiste ealle þā þing þe

24. *A*, þær; *A*, geset; *A*, *B*, *C*, wære (*for* wæs). — 25. *B*, *C*, oncnēwon; *A*, *C*, sendest. — 26. *A*, cȳðe þynne; *All MSS.*, and ic eom on him.

Cap. xviii. 1. *A*, þær; *A*, wyrttun. — 2. *A*, ofthradlice altered to oftrædlice; *A*, -cnyhtum. — 3. *A*, *B*, *C*, bysceopum.

him tōwearde wæron; hē ēode ðā forð, and cwæð tō him, Hwæne sēce gē?

5. Hig andswaredon him and cwædon, Ðone Nazareniscean Hælend. Sē Hælend cwæð, Ic hit eom. Sōðlice Iudas þe hine belæwde stōd mid him.

6. Ðā hē openlice sæde, Ic hit eom, ðā ēodon hig under bæc and fēollon on ðā eorþan.

7. Eft hē hī āxode, Hwæne sēce gē? Hī cwædon, þone Nazareniscean Hælend.

8. Sē Hælend him andswarode, Ic sæde ēow þæt ic hit eom. Gif gē witodlice mē sēceað, lātað þæs faran:

9. þæt sēo spræc wære gefylled þe hē cwæð, þæt ic nānne þæra ne forspille þe ðū mē sealdest.

10. Witodlice Simon Petrus ātēah his swurd, and slōh ðæs bisceopes þēowan, and ācerf him of þæt swyðre ēare. þæs þēowan nama wæs Malchus.

11. Ðā cwæð sē Hælend tō Petre, Dō þīn swurd on scēaðe; þone calic þe mīn Fæder mē sealde, ne drince ic hine?

12. Ðæt folc and sē caldor and þæra Iudea ðegnas nāmon þone Hælend and bundon hine,

5. *A*, nazarenisca. — 7. *A*, acxode; *A*, nazareniscan. — 8. *A*, secað. — 9. *B*, *C*, spræc; *A*, nænne. — 10. *A*, sword; *A*, accarf. — 11. *A*, sword on hys scæðe, *Corp.*, scæaðe, *B*, *C*, scæðe. — 12. *Corp.*, *B*, *C*, þæne, *A*, þone.

13. and læddon hine ærest tō Annan, sē wæs Caiphas swēor, and sē Caiphas wæs ðæs gēares bisceop.

14. Witodlice Kaiphas dihte ðām Iudeon and cwæð þæt hyt wære betere þæt ān man swulte for folc.

15. Simon Petrus fylide þām Hælende, and oðer leorningniht. Sē oðer leorningniht wæs ðām bisceope cūð, and hē ēode inn mid þām Hælende on ðæs bisceopes *cafertūn*.

16. Petrus stōd æt ðære dura þær ūte. Þā ēode sē leorningniht ūt þe wæs ðæs bisceopes cūða, and cwæð tō ðære dureþīnene, and lædde Petrum inn.

17. Ðā cwæð sēo duruðīnen tō Petre, Cwyst ðū eart ðū of ðyses leorningnihtum? Ðā cwæð hē, Nicc, ne eom ic.

18. Ðā þēowas and ðā þegnas stōdon æt ðām glēdon and wyrmdon hig, for þām hit wæs ceald; witodlice Petrus stōd mid him and wyrmdde hyne.

19. Sē bisceop āxode þone Hælend embe his leorningnihtas, and embe his lāre.

20. Ðā andswarode sē Hælend and cwæð, Ic

13. *B, C, kaiphas (second time); A, eares, B, C, geres.* — 14. *A, caiphas; A, iudeum; A, betere wære (changed order); B, C, mann; A, folce.* — 15. *A, fyligde; B, C, hælynde; A, and an oðer (an in later hand above the line); A, in; B, C, myd þām hælend; Corp., B, C, cauertun, A, cafertun.* — 16. *A, duraby-nene; A, yn.* — 19. *A, acsode; B, C, þæne, A, ymbe (twice).*

spræc openlice tō middanearde, and ic lærde symble on gesomnunge, and on temple, þār ealle Iudeas tōgædere cōmon; and ic ne spæc nān þing dīgelice.

21. Hwī āxast ðū mē? āxa þā þe gehyrdon hwæt ic tō him *spræc*; hī witon þā ðing þe ic him sæde.

22. Ðā hē þis cwæð, þā slōh ān ðæra þēna þe ðār stōdon *ðone* Hælend mid his handa, and cwæð, Andswarast ðū swā þām bisceope?

23. Sē Hælend andswarode him and cwæð, Gif ic yfele *spræc*, cȳð gewittnysse be yfele; gif ic wel *spræc*, hwī bēatst þū mē?

24. Ðā sende Annas hine tō þām bisceope gebundene.

25. And Symon Petrus stōd and wyrmd e hyne. Ðā cwædon hī tō him, Cwyst þū eart þū of his leorningcnihton? Hē wiðsōc, and cwæð, Ic ne eom.

26. Ðā cwæð ān ðæs bisceopas þēowena, hys cūða þæs ēare slōh Petrus of, Hū ne geseah ic ðē on ðām wyrmtūne mid hym?

20. *Corp.*, B, C, sprece, A, sprece (corrected to spræc); A, B, C, symle; A, gesamnunge; A, þær; A, B, C, spræc. — 21. A, acast; A, acsa; All MSS., spræce. — 22. A, þegna; *Corp.*, B, C, ðæne, A, þone; A, biscope. — 23. All MSS. spræce (twice); A, gewytnesse; B, C, well. — 24. A, gebundenne. — 25. A, -cnyhtum. — 26. A, geseh, B, geseah (ge above the line); A, wyrttune.

27. Petrus þā eft wiðsōc; and sōna sē cocc crēow.

28. Ðā gelæddon hī þone Hælend tō Caiphan on þæt dōmern; hit wæs þā morgen; and hig sylue ne ēodon intō ðām dōmerne, þæt hyg næron besmitene, ac þæt hī æton hyra ēastron.

29. Þā ēode Pilatus út tō him, and cwæð, Hwylce wrōhte bringe gē ongēan pysne man?

30. Hig answeredon and cwædon tō him, Gif hē nære yfeldæde, ne sealde wē hine ðē.

31. Þā cwæð Pilatus tō him, Nimað hine, and dēmað him be ēowre æ. Ðā cwædon þā Iudeas tō him, Ūs nis nā ālyfed þæt wē ænigne mann ofslēan;

32. þæt þæs Hælendes spræc wære gefylled þe hē cwæð þā hē geswutelode hwylcon dēaðe hē swulte.

33. Ðā ēode Pilatus eft intō þām dōmerne, and clypode ðone Hælend and cwæð tō him, Eart ðū Iudea Cining?

34. Ðā andswarode sē Hælend him and cwæð, Cwyst þū þis of ðē sylfum, hwæðer ðe hyt þe oðre sædon?

35. Pilatus him andswarode and cwæð, Cwyst

28. *B*, *C*, þæne; *A*, mergen; *A*, sylfe; *A*, heora. — 29. *B*, *C*, ongen; *B*, *C*, mann. — 31. *A*, *B*, *C*, om. na; *Corp.*, *B*, *C*, ænine, *A*, ænigne man. — 32. *B*, *C*, geswutelode. — 33. *Corp.*, *B*, *C*, ðæne; *A*, þone. — 34. *B*, hwæder.

þū eom ic Iudeisc? Þīn þēod and þīne bisceopas
ðē sealdon mē; hwæt dydest ðū?

36. Ðā cwæð sē Hælend, Mīn rīce nys of ðyson
middanearde; gif mīn rīce wære of ðyson mid-
danearde, witodlice mīne þegnas fuhton þæt ic
nære geseald Iudeon; nis mīn rīce of ðyson
middanearde.

37. Ðā cwæð Pilatus tō him, Eart ðū witodlice
cynig? Sē Hælend him andswarode and cwæð,
Ðū hit segst þæt ic eom cyng. On ðām ic eom
geboren, and tō þām ic cōm on middanearde, þæt
ic cýðe sōþfæstnysse. Ælc þæra þe ys on sōð-
fæstnysse gehyrð mīne stefne.

38. Ðā cwæð Pilatus tō him, Hwæt ys sōðfæst-
nyss? And þā hē ðis cwæð, þā ēode hē eft ūt
tō þām Iudeon, and cwæð tō him, Ne funde ic
nāne gylt on ðyson menn.

39. Hit ys ēowor gewuna þæt ic forgyfe ēow
āne mann on ēastron; wylle gē þæt ic forgyfe
ēow Iudea Cynig?

40. Hig clypodon ealle and cwædon, Nā ðysne,
ac Barrabban. Witodlice Barrabbas wæs þeof.

36. *A*, þyssum; *A*, earde gif hit wære of þisum middan- (*for earde; gif mīn rice etc.*) omitted by *homæoteleuton*, and supplied on the margin by the same scribe; *A*, iudeum; *A*, Nu above the line, before nis; *A*, þyssum. — 37. *A*, cynig (*for cyng*); *A*, on sōðfæstnysse (*on glossed twith of*). — 38. *A*, sōðfæstnys; *A*, iudeum; *A*, nænne; *A*, þyssum men. — 39. *A*, eower; *A*, forgyfe; *A*, ænne man. — 40. *A*, clypedon; *A*, *B*, *C*, barraban; *A*, *B*, *C*, barrabas.

CAPUT XIX

1. Ðā nam Pilatus þone Hælend, and swang hyne.
2. And þā þēnas wundon þyrnenne cynehelm, and āsetton hyne on his hēafod, and scrȳddon hyne mid purpuran rēafe ;
3. and hī cōmon tō hym, and cwædon, Hāl bēo ðū, Iudea Cyning ! and hī plætton hyne mid hyra handum.
4. Ðā ēode Pilatus eft ūt, and cwæð, Nū ic hyne læde hider ūt tō ēow, þæt gē ongyton þæt ic ne funde nānne gylt on him.
5. Þā ēode sē Hælend ūt, and bær þyrnenne cynehelm and *purpuran* rēaf. And [*Pilatus*] sæde him, Hēr is mann !
6. Witodlice þā þā bisceopas and ðā þegnas hine gesāwon, ðā clypodon hig and cwædon, Hōh hyne, hōh hyne. Ðā cwæð Pilatus tō him, Nime gē hine and hōð ; ic ne funde nānne gylt on him.

Cap. xix. 1. *B, C, ðæne.* — 2. *A, ðegnas ; B, C, cynehelm ; C, om. mid.* — 3. *A, heora.* — 4. *A, þa eode eft pilatus ut (changed order) ; A, lædde (second d dotted for deletion) ; A, ongyton ; A, nænne gylt.* — 5. *A, þyrnene ; Corp., B, purpuren, A, C, purpuran ; A, and [pilatus to þam iudeiscum] sæde hym her ys [se] man (the bracketed words are inserted above the line).* — 6. *A, nænne.*

7. þā Iudeas him andswaredon and cwædon, Wē habbað æ, and be ure æ hē sceal sweltan, for þām þe hē cwæð þæt hē wære Godes Sunu.

8. þā Pilatus gehyrde þas spræce, þā ondrēd hē him þæs þē swiðor ;

9. and ēode eft intō þām dōmerne, and cwæð tō ðām Hælende, Hwanon eart ðū ? Witodlice sē Hælend him ne sealde nāne andsware.

10. þā cwæð Pilatus tō him, Hwī ne sprycst ðū wiþ mē ? Nāst þū þæt ic hæbbe mihte þē tō hōnne, and ic hæbbe mihte þē tō *forlætene* ?

11. Sē Hælend him andswarode, *Næfdest* þū nāne mihte ongēan mē, būton hyt wære þē ufan geseald ; for þām sē hæfð mārān synne sē ðe mē þē sealde.

12. And syððān sōhte Pilatus hū hē hyne forlēte. Ðā Iudeas clypodon and cwædon, Gif þū hine forlætst, ne eart ðū þæs Cāseres frēond ; ælc þæra þe hyne tō cynge dēð ys þæs Cāseres wiðersaca.

13. Ðā Pilatus þas spræce gehyrde, þā lādde hē ut þone Hælend, and sæt ætforan þām dōmsetle on ðære stōwe þe is genemned *Lithostrōtus*, and on Ebrēisc, Gabbatha.

9. *A*, hwanen. — 10. *B*, palatus ; *Corp.*, forlätene, *A*, *B*, forlätenne, *C*, forlätende. — 11. *Corp.*, Næfst, *A*, *B*, *C*, Næfdest ; *B*, *C*, ongen. — 12. *A*, cleopodon ; *A*, forlätet ; *B*, *C*, kaseres (*twice*) ; *A*, cyninge. — 13. *Corp.*, *B*, *C*, lithostratos, *A*, lythostratos ; *A*, gabatha.

14. Hit wæs þā ēastra gegearcungdæg; and hyt wæs sēo syxte tid. Ðā cwæð hē tō ðām Iudeon, Hēr ys ēower Cyning!

15. Hī clypodon ealle and cwædon, Nim hyne, nim hyne, and hōh. Ðā cwæð Pilatus, Sceal ic hōn ēowerne Cyning? Him andswaredon þā bisceopas and cwædon, Næbbe wē nānne cyning būton Kāsere.

16. Ðā sealde hē hyne hym tō āhōnne. Ðā nāmon hȳ þone Hælend, and tugon hine ūt;

17. and [hē] bær his rōde mid him on þā stōwe þe ys genemned hēafodpannan stōw, and on Ebrēisc Golgotha;

18. þær hī hyne āhēngon, and twēgen oðre mid him on twā healfa, and þone Hælend on middan.

19. Witodlice Pilatus wrāt ofergewrit, and sette ofer his rōde; þær wæs on gewriten, Þis ys sē Nazarenisca Hælend, Iudea Cyning.

20. Manega ðæra Iudea ræddon þis gewrit; for þām þe sēo stōw wæs gehende þære ceastre þær sē Hælend wæs āhangen. Hit wæs āwriten Ebrēisceon stafon, and Grēcisceon, and Lēdenstafon.

14. *A*, castron and gegearcungdæg; *A*, iudeum; *B*, *C*, eowor. — 15. *A*, clypedon; *A*, nænne; *A*, casere. — 16. *B*, *C*, ðæne hællynd. — 17. *Corp.*, *A*, *B*, *C*, bæron (*A* has he silf inserted before bæron, above the line, and bæron altered by erasure to bær). — 18. *A*, oðre men myd hym; *Corp.*, *B*, *C*, þæne, *A*, þone. — 19. *A*, þar; *A*, nazarenisca. — 20. *Corp.*, *B*, þiss, *C*, þis, *A*, þys; *Corp.*, *B*, *C*, þeo, *A*, seo; *A*, ebreiscum stafum and creciscum and leden stafum.

21. Ðā cwædon þā biscopas tō Pilate, Ne wrīt ðū Iudea Cyng, ac þæt hē cwæde, Ic eom Iudea Cyning.

22. Ðā cwæð Pilatus, Ic wrāt þæt ic wrāt.

23. Ðā þā cempaᅡ hine āhēngon, hī nāmon his rēaf, and worhton fēower dēlas, ælcon cempaᅡ ānne dæl; and tunecaᅡ: sēo tunece wæs unāsīwod, and wæs eall āwefen.

24. Ðā cwædon hī him betwēonan, Ne slite wē hȳ, ac uton hlēotan hwylces āre hēo sȳ; þæt þæt hālige gewrit sȳ gefylled þe þus cwyþ, Hī tōdæl-don him mīne rēaf, and ofer mīne rēaf hī wurpon hlott. Witodlice þus dydon þā cempaᅡ.

25. Ðā stōdon wið þā rōde þæs Hælendes mōdor, and his mōdor swustor, Maria Cleophe, and Maria Magdalenisce.

26. Ðā sē Hælend geseah his mōdor, and þone leorningniht standende þe hē lufode, þā cwæð hē tō his mēder, Wif, hēr ys þīn sunu!

27. Eft hē cwæð tō þām leorningnihte, Hēr ys þīn mōdor! And of þære tide sē leorningniht hī nam tō him.

21. *A*, cyning (twice); *B*, ac þæt . . . cyning supplied by the scribe on the margin. — 22. *A*, Ic wrat þæt, altered to [þæt þæt] Ic wrat ic wrat (the bracketed words being above the line). — 23. *A*, ænne; *A*, unaseowod; *B*, *C*, aweuen. — 24. *B*, *C*, betwynan; *Corp.*, ures, *A*, *B*, *C*, ure; *A*, hlott. — 25. *A*, moder (twice); *A*, swuster. — 26. *B*, *C*, geseh hys; *A*, moder; *Corp.*, *B*, *C*, þæne, *A*, þone. — 27. *A*, moder; *Fol. 107^b* of *MS.* *C* ends with tide se after which two leaves are lost; there is a note on the margin, "here lacketh a leaf;" the next fol. begins at xx, 22.

28. Æfter ðyson, þā sē Hælend wiste þæt ealle ðing wæron geendode, þæt þæt hālige gewrit wære gefylled, þā cwæð hē, Mē þyrst.

29. Ðā stōd ān fæt full ecedes; hī bewundon āne *spyngan* mid ysopo, sēo wæs full ecedes, and setton tō his mūðe.

30. Þā sē Hælend onfēng þæs ecedes, ðā cwæð hē, Hyt ys geendod: and hē āhylde his hēafod, and āgef his gāst.

31. Ðā Iudeas bædon Pilatum þæt man forbræce hyra sceancan, and lēte hī nyðer, for þām þe hit wæs gegearcungdæg, þæt þā lichaman ne wunodon on rōde *on* restedæge; — sē dæg wæs mære restedæg.

32. Ðā cōmon þā cempan, and bræcon ðæs *for-*man sceancan, [*and ðæs oðres,*] þe mid him āhangen wæs.

33. Þā hī tō þām Hælende cōmon, and gesāwon þæt hē dēad wæs, ne bræcon hī nā his sceancan;

34. ac ān *þæra* cempena geopenode his sīdan mid spere, and hrædlice þār flēow blōd ūt and wæter.

35. And sē ðe hit geseah cƿðde gewitnesse, and

28. *A*, þysum. — 29. *A*, bewendon; *Corp.*, springan, *A*, spyngan, *B*, spingan. — 30. *A*, ageaf. — 31. *A*, tobræce heora; *A*, gegearcungdæg; *A*, wunodon; *Corp.*, o, *A*, *B*, on. — 32. *Corp.*, *A*, *B*, bræcon ærest ðæs sceancan, and omit and ðæs oðres; *A*, myd hym hangodon. — 34. *Corp.*, þære, *A*, *B*, þæra; *B*, geopenede; *A*, þær. — 35. *A*, gewytnesse.

his gewitnes is sōð; and hē wāt þæt hē sōð sæde, þæt gē gelyfon.

36. Ðās þing wæron gewordene þæt þæt gewrit wære gefylled, Ne forbræce gē nān bān on him.

37. [*And est oðer gewrit segð,*] Hī gesēoð on hwæne hig onfæstnodon.

38. Witodlice Iosep fram *Arimathea* bæd *Pilatum* þæt hē mōste niman þæs Hælendes lichaman, for þām þe hē wæs þæs Hælendes leorningcniht; þis hē dyde dearnunga for *ðæra* Iudea ege; and Pilatus him lȳfde. Ðā cōm hē, and nam þæs Hælendes lichaman.

39. And Nichodemus cōm ðyder, sē þe ærest cōm tō þām Hælende on niht, and brōhte wyrtgemang and alewan, swylce *hundtēontig* boxa.

40. Hig nāmon þæs Hælendes lichaman, and bewundon hine mid *linenum* clāðe mid wyrtgemangum, swā Iudea *þēaw* ys tō bebyrgenne.

41. Witodlice þār wæs wyrtūn on *ðære* stōwe þār sē Hælend āhangen wæs; and on þām wyrtūne wæs nīwe byrgen, on þære þā gȳt nān mann næs ālēd.

35. *A*, gewitnys; *B*, gewitnys. — 37. *A*, only has *And est oðer gewrit segð*, supplied above the line, in a scrawling hand; *A*, onfæstnodon glossed with *sticodon* in the same scrawling hand. — 38. *A*, Wytodlice [æfter þam] ioseph (the bracketed words being above the line); *Corp.*, amarithea, *A*, *B*, arimathea; *Corp.*, *A*, *B*, pilatus; *B*, hælendes (first time); *Corp.*, þære, *B*, ðæra, *A*, þæra. — 39. *Corp.*, *B*, hundteonti, *A*, hundteontig. — 40. *Corp.*, þaw, *A*, *B*, þeaw; *A*, bebyrgeanne. — 41. *A*, þær (first time); *A*, wyrttune (for wyrtune); *A*, man.

42. Sôðlice þar hig lēdon þone Hælend, for þām þæra Iudea gearcung wæs wið þā byrgene.

CAPUT XX

Ðys [godspel] sceal on sæternesdæg on þære ēasterwucan.

1. Witodlice on ānon restedæge sēo Magdalenisce Maria cōm on mergen, ær hit lēoht wære, tō þære byrgenne, and hēo geseah þæt sē stān aweg ānumen wæs fram þære byrgynne.

2. Ðā arn hēo and cōm tō Simone Petre and tō þām oðron *leorningcnihte* þe sē Hælend lufode, and hēo cwæð tō him, Hī nāmon Drihten of byrgene, and wē nyton hwār hī hyne lēdon.

3. Petrus ēode ūt and sē oðer leorningcniht, and cōmun tō þære byrgene.

4. Witodlice hig twēgen urnon ætgædere; and sē oðer leorningcniht forarn *Petre* forne, and cōm raðor tō ðære byrgenne;

5. and þā hē nyðer ābēah, hē geseah þā līnwæda licgan; and ne ēode þeah in.

6. Witodlice Simon Petrus cōm æfter him, and

42. *A*, for þam ðe þæra.

Cap. xx. 1. *A*, anum; *B*, morgen; *A*, byrgene (*twice*); *B*, geseh; *A*, wæs aweg anumen (*changed order*); *B*, om. wæs. — 2. *A*, oðrum; *Corp.*, leorningcnihte, *A*, *B*, leorning-; *A*, hwær. — 3. *A*, comon. — 4. *Corp.*, *A*, *B*, petrus; *A*, byrgene, *B*, byrgyne. — 5. *B*, abieh; *B*, geseh; *A*, licgan; *A*, *B*, þeh.

ēode intō ðære byrgene, and hē geseah līnwæda licgean,

7. and þæt swātlin þe wæs uppān his hēafde ; ne læg hyt nā mid þām līnwædon, ac onsundron ge-fealden on ānre stōwe.

8. Ðā ēode ēac in sē leorningcniht þe ærest cōm tō ðære byrgene, and geseah, and gelyfde.

9. Witodlice þā gýt hī ne cūðon *hālig* gewrit, þæt hit gebyrede þæt hē sceolde fram dēaðe ārisan.

10. Ðā fōron eft þā leorningcnihtas tō þām oðron.

Ðis godspel gebirað on þunresdæg innan þære ēasterucan.

11. Witodlice Maria stōd þār ūte æt ðære byrgene, and wēop ; and þā hēo wēop, hēo ābēah nyðer and beseah innan þā byrgene,

12. and geseah twēgen englas sittan mid hwiton rēafe, ānne æt þām hēafdon and oðerne æt þām fōtum, þær ðæs Hælendes lic ālēd wæs.

13. Hī cwædon tō hyre, Wif hwī wēpst þū ? þā cwæð hēo tō hym, For þām hī nāmon mīnne Drihten, and ic nāt hwār hī hine lēdon.

6. *B*, geseh ; *A*, *B*, licgan. — 7. *A*, līnwædum. — 8. *B*, ec ; *A*, *B*, geseh. — 9. *Corp.*, *B*, hali [*with hali ge-MS. B properly ends ; thereafter, to the end of the gospel, the text is on new parchment, copied by a restorer in the sixteenth century*], *A*, hālig (*the late scrawling hand, by insertions above the line, alters the text to þa halgan gewryta*). — 10. *A*, oðrum. — 11. *A*, byrgene (*twice*). — 12. *A*, ænne ; *A*, heafdum.

14. Ðā hēo þās þing sǣde, þā bewende hēo hī on bæc, and geseah hwār se Hǣlend stōd, and hēo nyste þæt hyt sē Hǣlend wæs.

15. Ðā cwæð sē Hǣlend tō hyre, Wif, hwī wēpst ðū? hwæne sēcst þū? Hēo wēnde þæt hit sē wyrtweard wære, and cwæð tō him, Lēof, gif þū hine nāme, sege mē hwār þū hine lēdest, and ic hine nime.

16. Ðā cwæð sē Hǣlend tō hyre, Maria. Hēo bewende hī, and cwæð tō him, Rabbōni; þæt ys gecweden Lārēow.

17. Ðā cwæð sē Hǣlend tō hyre, Ne æthrīn þū mīn; nū gýt ic ne āstāh tō mīnon Fæder. Gang tō mīnon brōþron, and sege him, Ic āstige tō mīnon Fæder and tō ēowron Fæder, and tō mīnon Gode and tō ēowron Gode.

18. Ðā cōm sēo Magdalenisce Maria, and cȳðde þām leorningcnihton and cwæð, Ic geseah Drihten; and þās þing hē mē sǣde.

Ðis godspel gebyrað seofon nyht ofer ēastron.

19. Ðā hit wæs *æfen*, on ānon þāra restedaga, and ðā *dura* wæron belocene ðær þā leorningcnihtas wæron gegaderode for ðāra Iudea ege, sē Hǣlend cōm and stōd tōmiddes hyra, and cwæð tō him, Sī sibb mid ēow.

14. *A*, wæs .se hælend (*changed order*). — 17. *A*, git; *A*, mynum (*four times*); *A*, broðrum; *A*, eowrum (*twice*). — 19. *Corp.*, æuen, *A*, æfen; *Corp.*, dure, *A*, dura; *A*, þar; *A*, heora.

20. And þā hē þæt cwæð, hē ætŷwde him his handa and his sīdan. Ðā leorningcnihtas wæron bliþe, þā hī hæfdon Drihten gesewen.

21. Hē cwæð eft tō him, Sī sib mid ēow; swā swā Fæder mē sende, ic sende ēow.

22. Ðā hē þæt cwæð, þā blēow hē on hī, and cwæð tō him, Underfōð *Hāligne* Gāst:

23. þāra synna þe gē forgyfað, hig bēoð him *forgifene*; and þāra þe gē healdað, hig bēoþ gehealdene.

24. Witodlice Thomas, ān of þām twelfon, þe ys gecweden Didimus, þæt ys gelicust, on ūre gepēode, hē næs mid him þā sē Hælend cōm.

25. Ðā cwædon ðā oðre leorningcnihtas tō him, Wē gesāwon Drihten. Ðā cwæð hē tō him, Ne gelyfe ic, būton ic gesēo þāra nægela fæstnunge on his handa, and ic dō mīnne finger on ðāra nægela stede, and dō mīne hand tō his sīdan.

26. And eft æfter eahta dagun his leorningcnihtas wæron inne, and *Thomas* mid him. Sē Hælend cōm, belocenun duron, and stōd tōmiddles him, and cwæð, Sý ēow sib.

20. *A*, gesawen. — 21. *A*, sybb. — 22. *C* here resumes the text, beginning fol. 108 with and cwæð to him (see xix, 27); *Corp.*, *C*, haline, *A*, haligne. — 23. *C*, om. him; *Corp.*, *C*, forgyuene, *A*, forgyfene; *A*, þæra. — 24. *C*, þomas; *A*, twelfum, *C*, twelun; *A*, dydimus; *A*, gelycost. — 25. *A*, nægla (twice); *Corp.*, *A*, ðære, *C*, þæra; *A*, styde. — 26. *A*, *C*, ehta; *A*, dagum; *Corp.*, *C*, þomas, *A*, thomas; *A*, durum; *A*, sybb.

27. Syððan hē sæde *Thome*, Dō ðinne finger hider, and geseoh mīne handa ; and nim þīne hand and dō on mīne sīdan ; and ne bēo þū *ungelæaffull*, [*ac geleaffull.*]

28. *Thomas* andswarode and cwæð tō him, þū [*eart*] mīn God and mīn Drihten.

29. Sē Hælend cwæð tō him, þū gelyfdest for þām þū mē gesāwe ; þā synt ēadige þe ne gesāwon, and gelyfdon.

30. Witodlice manega ððre tācen sē Hælend worhte on his leorningcnihta gesyhþe, þe ne synt on þysse bēc āwritene.

31. Witodlice þās þing synt āwritene þæt ge gelyfon þæt sē Hælend ys Crīst, Godes Sunu ; and þæt gē *habbon* ēce lif þonne gē gelyfað on his naman.

CAPUT XXI

Ðis godspel gebyrað on wōdnesdæg innan þære ēasterucan.

1. Eft æfter þan sē Hælend hine geswutelode þus æt ðære Tiberiadiscan sære.

2. Simon Petrus and Thomas, ðe ys gecweden

27. *Corp.*, C, þome, *A*, thome ; *Corp.*, ungeaffull, *A*, ungeleaffull, C, ungeleaffull ; *Corp.*, om. ac geleaffull (*homæoteleuton*), *A*, C, ac geleaffull. — 28. *Corp.*, *A*, C, Ðomas ; *Corp.*, om. eart, *A*, C, eart. — 29. *A*, synd. — 30. C, manege ; *Corp.*, C, synt an, *A*, synd on. — 31. *A*, synd ; *Corp.*, C, habbað, *A*, habbon.

Cap. xxi. 1. *A*, þam ; C, þan, C, geswutelode.

gelicost, wæron ætgædere, and Nathanael sē wæs of Chana Galileę, and Zebedeus suna, and ððre twēgen þæra leorningcnihta.

3. Ðā cwæð Simon Petrus tō him, Ic wylle gān on fixað. Þā cwædon hī tō him, And wē wyllað gān mid þē. And hī ēodon üt, and ēodon on scip, and ne fēngon nān þing on þære nihte.

4. Witodlice on ærne mergen sē Hælend stōd on þām strande; ne gecnēowon þeah ðā leorningcnihtas þæt hit sē Hælend wæs.

5. Ðā cwæð sē Hælend tō him, Cnapan, cweðe gē hæbbe gē sufol? Hig andswarodon him and cwædon, Nese.

6. Hē cwæð tō him, Lætað þæt nett on þā swiðran healfe þæs rēwettes, and gē gemētað. Hig lēton witodlice, and ne mihton hit ātēon for ðæra fixa menigu.

7. Witodlice sē leorningcniht þe sē Hælend lufode cwæð tō Petre, Hit ys Drihten. Ðā Petrus gehyrde þæt hit Drihten wæs, þā dyde hē on his tunecan, and begyrde hine, — witodlice hē wæs ær nacod, — and scēt innan sē.

8. Ðā ððre leorningcnihtas rēowon þār tō, — hī wæron unfeor fram lande, swylce hit wære twā hund elna, — and tugon hyra fiscnett.

2. *A*, gelycost; *A*, nathanahel; *Corp.*, *C*, galileę, *A*, galileę. —

3. *A*, *C*, fixoð. — 4. *C*, þeh. — 5. *A*, habbe; *C*, andswaredon.

— 6. *C*, witotlice; *A*, mænigeo, *C*, menigeu. — 7. *A*, hys tunecan on (*changed order*); *A*, innan þa se. — 8. *A*, þær; *A*, beora.

9. Ðā hig on land ēodun, hī gesāwon licgan glēda, and fisc þær ofer, and hlāf.

10. Ðā cwæð sē Hælend tō him, Bringað þā fixas þe gē nū gefēgon.

11. Simon Petrus ēode ūpp, and tēh his nett on land, micelra fixa full; þæra wæs hundtēontig and ðrēo and fiftig; and ðā hyra swā *fela* wæs, næs þæt net tōbrocen.

12. Ðā cwæð sē Hælend tō him, Gāð hider and etað. And nān þæra þe þār sæt ne dorste hine āxian hwæt hē wære; hī wiston þæt hit wæs Drihten.

13. And sē Hælend cōm and nam hlāf, and ēac fisc, and sealde him.

14. On ðyson wæs sē Hælend þriwa geswutelud his leorningcnihton, þā hē ārās of deaðe.

Dis godspell gebyrð on Petres mæsseæfen.

15. Ðā hī æton, þā cwæð sē Hælend tō Simone Petre, Simon Iohannis, lufast ðū mē swiðor þænne ðās? Hē cwæð tō him, Gēa, Drihten; þū wāst þæt ic þē lufige. Hē cwæð tō him, Heald mine lamb.

9. *A*, eodon; *Corp.*, *C*, þær on fyr, *A*, þær ofer. — 11. *A*, up; *C*, net; *A*, mycelra, *C*, miculra; *A*, heora; *Corp.*, *A*, fæla; *A*, *C*, nett. — 12. *A*, þara; *A*, acsian; *C*, axsian. — 13. *C*, hæled; *C*, ec. — 14. *A*, þysum; *A*, þrywa geswutelod. — 15. *A*, the rubric is inserted after æton; *C*, an omission begins with swiðor þænne and ends with lufast ðu me in verse 16 (*homæoteleton*); *A*, bonne.

16. Hē cwæð eft tō him, Simon Iohannis, lufast ðū mē? Hē cwæð tō him, Gēa, Drihten; þū wāst þæt ic ðē lufige. Ðā cwæð hē tō him, Heald mine lamb.

17. Hē cwæð þriddan sīðe tō him, Simon Iohannis, lufast ðū mē? Ðā wæs Petrus sārīg for þām þe hē cwæð þriddan sīðe tō him, Lufast þū mē? And hē cwæð tō him, Drihten, þū wāst ealle þing; þū wāst þæt ic þē lufige. Ðā cwæð hē tō him, Heald mine scēap.

18. Sōð ic secge þē, þā þū gingra wære, þū gyrdest þē, and ēoðest þær þū woldyst; witodlice þonne þū ealdast, þū strecest þine handa, and oðer þē gyrt, and læt þyder þe þū nelt.

19. Ðæt hē sæde witodlice and tæcnude hwylcon deaðe hē wolde God geswuteligan.

Ðys godspel gebyrað on sancte Iohannis euangelista mæsse-dæg.

And þā hē þæt sæde, þā cwæð hē tō him, Fylig mē.

20. Ðā Petrus hine bewende, þā geseah hē þæt sē leorningcniht him fylide þe sē Hælend lufode; sē þe hlinode on gebēorscipe ofer his brēost, and cwæð, Drihten, hwæt ys sē ðē belæwð?

16. C, om. He cwæð . . . lufast ðu me. — 17. A, lufie; C, scep. — 18. A, gingre; C, eodyst; A, woldest, C, woldyst. —

19. C, witodlice; A, tacnode; C, deðe; A, C, geswuteligan. — 20. A, C, geseh; A, fylgde.

21. Witodlice þā Petrus þysne geseah, þā cwæð
hē tō þām Hælande, Drihten, hwæt sceal þēs ?

22. Ðā cwæð sē Hælend tō him, [*Gif*] ic wylle
þæt hē wunige ðus oð ic cume, *hwæt* tō þē ?
fyllig ðū mē.

23. Witodlice ðeos spræc cōm ūt gemang brō-
þrum, þæt sē leorningcniht ne swylt; and ne
cwæð sē Hælend tō him, Ne swylt hē; ac *gif* ic
wylle þæt hē wunige oð ic cume, *hwæt* tō þē ?

24. Þis ys sē leorningcniht þe cȳð gewitnysse be
þyson, and wrāt ðās þing; and [*wē*] witon þæt
hys *gewitnys* ys sōð.

25. Witodlice oðre manega þing synt þe sē
Hælend worhte; gif ðā ealle āwritene wæron, ic
wēne ne mihte þēs middaneard ealle þā bēc befōn.
AMEN.

21. *C*, geseh; *C*, scel. — 22. *Corp.*, *A*, *C*, ic wylle (*for* *Gif* ic wylle); *Corp.*, *hwæt altered to cwæð*; *A*, *C*, *hwæt*. — 23. *C*, spræc; *Corp.*, *A*, *C*, ac ðus ic (*for* ac *gif* ic); *C*, wylle þe he wunige; *A*, wunie; *Corp.*, *hwæt altered to cwæð*, *A*, *C*, *hwæt*. — 24. *A*, gewyttnesse be þyssan; *Corp.*, om. we, *A*, *C*, we; *Corp.*, hys gewrit, *A*, hys gewyttnes, *C*, hys gewitnys. — 25. *A*, synd. — *After Amen C has wulfwi me wrat (Skeat, incorrectly, wulfri).*

The Principal Works used in the Notes

The Latin text and the variant readings of Latin manuscripts cited in the Notes are furnished in Wordsworth and White's critical edition of the Vulgate New Testament, Part IV : *Nouum Testamentum Domini Nostri Iesu Christi Latine*, secundum editionem Sancti Hieronymi, ad codicum manuscriptorum fidem recensuit IOHANNES WORDSWORTH, S. T. P., Episcopus Sarisburiensis, in operis societatem adsumto HENRICO IULIANO WHITE, A. M., Societatis S. Andreae, Collegii Theologici Sarisburiensis Uice Principali. Partis prioris fasciculus quartus, *Euangelium Secundum Iohannem*. Oxonii, E Typographeo Clarendoniano, MDCCCXCV.

The incorporation in the Notes of the independent translation of portions of this Gospel by the prose writers of the Anglo-Saxon period has been facilitated and made approximately complete by the use of Professor Albert S. Cook's two volumes entitled *Biblical Quotations in Old English Prose Writers*, edited with the Vulgate and other Latin originals, introduction on Old English biblical versions, index of biblical passages, index of principal words. London and New York, Macmillan & Co., 1898 ; Second Series, New York, Charles Scribner's Sons, 1903.

For the verification of the Rubrics, the usual reference will be to Guéranger's *L'Année Liturgique*, translated and published by the Benedictines of Stanbrook Abbey, Worcester, England : *The Liturgical Year*, by the R. R. Dom Prosper Guéranger, Abbot of Solesmes ; translated from the French by the Rev. Dom Laurence Shepherd, monk of the English-Benedictine Congregation, and by the Benedictines of Stanbrook. London, Burns and Oates, 1867-1903. For complementary verification there will be reference to *The Sarum Missal, in English*. London, The Church Press Company, MDCCCLXVIII.

Notes

CAPUT I

Cap. 1, 1. Ælfric renders this verse in the following manner three times : ' On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God ' (*Hom.* i, 40, 70, 358); in Gregory's *Dialogues* it runs thus : ' In fruman wæs þæt Word, and þæt Word wæs mid Gode, and God wæs þæt Word ' (Hecht's ed. p. 240).

1, 2-3. Ælfric continues : ' þis wæs on frymðe mid Gode. Ealle ðing sind þurh hine geworhte ; and nis nān þing būton him gesceapen ' (*Hom.* i, 70); the continuation in the *Dialogues* (p. 240) is thus expressed : ' ēac swylce be þæs mægne wæs þær tō geciged, Ealle gesceafta wæron þurh þæt gewordene.'

1, 4. The Anglo-Saxon version is here in accord with a non-Clementine reading (Wordsworth's MS. Z.) which connects this verse with the preceding one in the following manner : *et sine ipso factum est nihil ; quod factum est in ipso uita erat.* So too in the Greek, δ γέγονεν (= *quod factum*) was sometimes joined to what follows (Herzog's *Realencykl. f. protest. Theologie u. Kirche* 3d ed., 1897, II, 735).

1, 5. *genāmon* (*comprehenderunt*) is less explicit than 'fornōmon' of the *Lindis.* and *Rush*² Glosses, or *befōn* of xij, 35.

1, 8. The omission of the principal verb before *þæt* is in conformity with the original ; *sed ut testimonium perhiberet de lumine.*

1, 9. *Erat lux uera quas inluminat omnem hominem uenientem in (hunc) mundum.* The appositive participle (cumendne) is often thus placed in the adjectival position (Notes i, 32); cf. 'Hē wæs þæt sōðe lēoht þæt onlȳhteþ æghwīlcne man cumende in þisne middancard (Greg. *Dial.* p. 120), and 'Ðæt sōðe lēoht cōm þe onlȳht ælcne mann cumendne tō ðysum middancarde (T. Wright, *Popular Treatises on Science written during the Middle Ages* p. 4). As these examples show, the inflection of the pres. part. acc. sg. masc. may be neglected (Notes i, 29).

1, 11. and hig. All the MSS. read *et sui*.

1, 12. Compare *Cura Past.* 84, 22: 'Ðā þe hīene onfēngon, hē salde him onwald ðæt hīe meahton bēon Godes bearn'; and Greg. *Dial.* p. 161: 'Swā manige swā hīne onfēngon, hē sealde þām mihte þæt hī wæron Godes bearn.'

1, 14. Ælfric (*Hom.* i, 40): 'þæt ylce Word wæs geworden flāsc and wunode on ūs, þæt wē hīne gesēon mihton.' — þæt wæs ful mid gyfe, etc. The translator has, apparently for clearness, introduced þæt wæs; and he has followed the variant reading of *plenum* with the abl. *gratia et ueritate* (cf. *Luke* i, 28).

1, 15–18. Rubric: the gospel for Friday, three weeks before Christmas (Friday after the second Sunday in Advent: *Sarum Missal* p. 5.)

1, 15. *Hic erat quem dixi uobis, Qui post me uenturus est ante me factus est, quia prior me erat* (cf. i, 30). Wiclif has also 'This is whom Y seide.' The Royal and Hatton MSS. have þe ic of sægde.

1, 16. gyfe for gylfe: *et gratiam pro gratia*. Many MSS. omit *et*. Noticeable is the rendering in Greg. *Dial.* p. 120: 'wē calle of his gefyllednesse gife onfēngon.'

1, 17. and gyfu. The MSS. have *gratia*, and *gratia autem*.

1, 18. *būton*: *nisi*, the reading of many Latin MSS. — Compare Ælfric (*Hom.* i, 280): ‘Sē Sunu is ācenned of ðam Fæder, ac hē was æfre on ðæs Fæder bōsme.’ — hit cȳðde is due to *enarravit*, which is a somewhat inadequate rendering of ἐξηγήσατο (sc. θεόν).

1, 19–28. Rubric: the gospel for Sunday before Christmas, the fourth Sunday in Advent (*Sarum Missal* p. 14).

1, 19. *diaconas*: *Leuitas*: the other occurrence in the Gospels of *Leuita*, *Luke* x, 32, is also rendered by ‘sē diacon.’ — *Hwæt eart þū ? tu quis es ?* For this predicative *hwæt*, referring to persons, see Leon Kellner, *Historical Outlines of English Syntax* § 325.

1, 20. Ælfric has the identical clause, ‘Ne eom ic nā Crist’ (Cook, *Bibl. Quot.* ii, 160).

1, 21. *Et interrogauerunt eum* [Old Lat. *b, e, r, dicentes*: and þus cwædon], *Quid ergo* (omitted in Old Lat. *b*, and in the Version)? *Helias es tu ? Et dicit (dixit), Non sum.* [Old Lat. *e, Responderunt*: Ðā cwædon hī,] *Propheta es tu ? Et respondit, Non.*

1, 23. The reference here, and at *Matt.* iii, 3, *Mark* i, 3, and *Luke* iii, 4, is to *Isaiah* xl, 3. Ælfric has the original passage (*Hom.* i, 360): ‘Stemn clypigendes on wēstene, Gearciað Godes weig, dōð rihte his paðas’; and (*Hom.* ii, 530): ‘Gearciað Drihtnes weg, dōð rihte his siðfætu.’ The synoptic passages agree so closely that one citation will suffice (*Matt.* iii, 3): ‘Clypiendes stefn was on wēstene, Gegearwiað Drihtnes weg, dōþ his siþas rihte.’ — *Gerihtað (dirigite)* corresponds to the adj. *rihte* (*rectas*) of the synoptic passages to which *Gegearwiað* (*parate*) is common.

1, 24. *sundorhālgan*. The Pharisees are named from the Hebrew *pērūšim*, ‘those separated,’ or ‘set apart.’ This was well understood by him who first sug-

gested the use of *sundorhālga*, 'a religious separatist.' In addition to this occurrence, the Version employs the word frequently in *Matthew* and *Luke*. For all designations of Pharisee in Anglo-Saxon, see H. S. MacGillivray, *The Influence of Christianity on the Vocabulary of Old English* pp. 5-10.

1, 25. Noteworthy is the omission of *Crīst* in MSS. Corp., B, C.

1, 26. *stōd*: *stetit*.

1, 27. With the last clause compare *Luke* iii, 16 (with which *Mark* i, 7, agrees closely), 'þæs ic ne eom wyrbe þæt ic hys scēopwang uncnytte.'

1, 28. *Iordanen*: *Iordanen* (var. *Iordanem*); cf. iii, 26; x, 40.

1, 29-34. Rubric: the gospel for Sunday within the octave of Epiphany (Guéranger, *Christmas* ii, 243; *Sarum Missal* p. 39).

1, 29. *Ōpre dæg*: *Alter a die* (Notes i, 35). For the instr. *dæg*, see Sievers³, §237, 2.—*Iohannes geseah pone Hælend tō him cumende*: *uidet (uidit) Iohannes Iesum uenientem ad se*; — *cumende for cumendne* (cf. i, 36 *gangende*; i, 37 *sprecende*; but i, 9 *cumendne*; i, 32 *nyðer cumendne*; i, 33 *nyðer stigendne*, *wuniendne* (Notes i, 9). — *Hēr is Godes lamb* (cf. i, 36) etc.: *Eccæ agnus Dei qui tollit peccatum (peccata) mundi*. Ælfric's translations are: 'Ðā ōā Iohannes hine geseah cumende tō him, þā cwæð hē be him, Hēr gæð Godes lamb, sē ðe ætbrȳt and ādȳlegað middaneardes synna' (*Hom.* ii, 38); and 'Lōca nū! Efne hēr gæð Godes lamb, sē ðe ætbrēt middaneardes synna' (*Hom.* i, 358; cf. also *id.* ii, 40, 264).

1, 30. *Hic est de quo dixi, Post me uenit uir qui ante me factus est, quia prior me erat*. Cf. i, 15, and Ælfric (*Hom.* ii, 38): 'Be ðysum ic sæde ēow ær, Sē ðe æfter

mē cymð hē is beforan mē, for ðan ðe hē wæs ær ic gewurde.

1, 32. cweðende, þæt ic geseah: *dicens, Quia uidi*. The translator uses þæt to represent *quia* in the function of a particle to introduce direct discourse (Greek *ὅτι*); this is of frequent occurrence: iii, 11; iv, 39; vi, 14; x, 34; xv, 25; xvi, 17; xviii, 9 etc.; but in some instances the particle is not reproduced, such as vii, 12; ix, 9, 17, 23; xi, 31; xx, 18. — *nyðer cumendne . . . culfran: spiritum descendentem quasi columbam de caelo*. It is to the appositive participle that the peculiar order of words is to be ascribed (Notes i, 9).

1, 35-51. Rubric: the gospel for the vigil of St. Andrew (*Roman Missal* p. 158; *Sarum Missal* p. 327).

1, 35. Eft ððre dæg: *Altera die iterum* (Notes i, 29). — and twēgen of his leorningcnihtum: *et ex discipulis eius duo*. This use of the prep. of is here seen to be occasioned by the Latin (Wulfing, §754).

1, 36, 37. gangende: *ambulantem*; sprecende: *loquentem* (Notes i, 9, 29).

1, 38. Rabbī, etc.: *Rabbi, quod dicitur interpretatum magister*; the appositive participle *interpretatum* is translated by the coördinate clause and gereht.

1, 40. Andreas, Simones brōþur Petres: *Andreas, frater Simonis Petri*. The native idiom thus separates appositive genitives by a governing word (Notes vi, 8; xiii, 2; and Wulfing, §47, i, *Anm.* 1). — In the phrase æt Iohanne, the influence of the original *ab* (or *a*) *Iohanne*, is apparent (Wulfing, §622).

1, 45. *Quem scripsit Moses in lege et prophetæ, inuenimus Iesum filium Ioseph a Nazareth*. In changing the order of the clauses, the translator has been independent of his original, retaining, however, the foreign idiom pone wrāt (*quem scripsit*; obviously due to the Greek).

1, 47. *Hēr is Israelisc wer: Ecce uere Israelita.* But a number of the MSS. have *uir* (for *uere*).

1, 48. *cūðest: nosti.* The tense-value of *nosti* has been mistaken.

1, 50. *Quia dixi tibi* (var. *quia; quod; eo quod*), *Uidi te sub ficu, credis? maius his uidebis.* The translator has redistributed the clauses in an independent manner.

CAPUT II

Cap. II, 1–11. According to the rubric, this gospel is to be read on the second Sunday after Epiphany (Guéranger, *Christmas* II, 269; *Sarum Missal* p. 43). Ælfric translates the entire pericope, at the head of his homily for this day (*Hom.* II, 54); his translation may be cited for its agreements and its contrasts with the Version:—

‘Gifra wæron gewordene on anum tūne ðe is geciged Chana, on ðam Galileiscan earde; and ðær wæs Maria, þæs Hælandes mōder. (2) Sē Hælend wæs eac gelaðod tō þam giftum and his leorningcnihtas samod. (3) Þa gelamp hit þæt ðær āscortode wīn ðam gebēorum, and þæs Hælandes mōder cwæð tō him, Hī nabbað wīn leng. (4) Þa andwyrde sē Hælend, Fæmne, hwæt is mē and ðē tō ðan? ne cōm gýt mīn tūma. (5) Sēo ēadige mōder cwæð tō þam ðenum, Swā hwæt swā hē eow bebýt, dōð þæt. (6) Sōðlice þær wæron gesette six stānene wæterfatu for clānsunge ðæra Iudeiscra manna, and hī hēoldon twýfealde gemetu oððe þrýfealde. (7) Drihten cwæð tō þam ðeningmannum, Fyllað þa fatu mid wætere. þa ðeningmen dydon be his hæse, and þa stānenan fatu oð þone brerd gefyldon. (8) Drihten ða þurh his mihte þæt wæter tō wīne āwende, and cwæð, Hladað nū, and berað þam drihtealdre. Hī hlōdon and bæron. (9) Ða ða sē

drihtealdor þæs wīnes onbyrigde, and nyste hū hit gedōn wæs (þā byrlas wiston þe þæt wæter hlōdon), ðā clypode hē tō ðām brýdguman, (10) and cwæð, Ælc man scencð ærest his gōde win on forandæge, and þæt wæcere þonne hī druncene bēoð; þū sōðlice hēolde þæt betste wīn oð þis. (11) Þis tæcn worhte sē Hælend ærest on his meniscnysse, and geswutelode his wuldor; and his leorningcnihtas on hine gelyfdon (Napier, *Archiv* cii, 30; Cook, *Bibl. Quot.* i, 210; ii, 173).

In his homily on the Assumption of St. John (*Hom.* i, 58; Bright's *Anglo-Saxon Reader*, p. 74), Ælfric transmits a tradition according to which John was himself the bridegroom at this marriage (Max Förster, *Ueber die Quellen von Ælfric's Hom. Catholicae*, Berlin, 1892, p. 17).

II, 1, 2. wæron gyfta gewordene: *nuptiae factae sunt*; tō þām gyfton: *ad nuptias*. In Anglo-Saxon times 'gift' was a technical word, signifying in the singular 'payment for a wife'; in the plural 'wedding,' as in these instances. Marriages were made "on the basis of a definite bargain" (F. B. Gummere, *Germanic Origins*, 1892, p. 151). Another expression for 'nuptials' is represented in *O. E. Martyrology* (ed. Herzfeld) p. 14: 'æt sumum brýdþingum Crīst gecerde sex fatu full wætres tō þām betestan wīne.'

II, 4. Lā wif, hwæt is mē and þē? *quid mihi et tibi est, mulier?*

II, 6. Ælfric has this verse in still another form (*Hom.* ii, 56): 'Æt þām giftum wæron gesette six stæne wæterfatu, æfter ðæra Iudeiscra clænsunge, healdende ænlipige twýfealde gemetu oððe þryfealde.'

II, 7. *Dicit eis Iesus. Implete* etc. The Version requires a variant that substitutes the form of indirect discourse (Notes xvi, 5; xxi, 12).

II, 8, 9. *þære drihte ealdre*: *architriclinio*; — *sē drihte-ealdor*: *architriclinus*. Ælfric has the best forms: '*þām drihtealdre*'; '*sē drihtealdor*.' In the first instance, the translator has converted the compound into a phrase (cf. '*þære rōde tācen*'), and in the second instance, *sē drihte-ealdor*, he has adopted the form of a genitive-compound (cf. '*rode-tācen*'). Wulfstan seemingly converts the title into a proper name: '*On sunnandæg worhte Drihten wīn of wātere in Architriclines hūse*' (Napier's ed. p. 230).

II, 10, 11. These verses are again translated by Ælfric (*Hom.* ii, 70, 72): '*Ælc man sylð on forandæge his gōde wīn, and þæt wāccre þonne ðā gebēoras druncniað*; *þū sōðlice hēolde þæt gōde wīn oð ðiss. Þis tācn worhte sē Hælend on angynne his wundra, on ðām Galileiscan Chana, and geswutelode his wuldor*; and his leorningnihtas on hine gelýfdon.'

II, 12 (13)—25. Rubric: the gospel for Monday in the fourth week of Lent (Guéranger, *Lent* p. 344; *Sarum Missal* p. 91).

II, 13. *Et prope erat pascha Iudaeorum*. Throughout the Version *pascha*, 'the passover, the feast of the passover,' is translated by 'easter'; this results in such expressions as 'the easter of the Jews' (also xi, 55), and 'to eat easter' (xviii, 28, *Mark* xiv, 12, 14, *Luke* xxii, 15; cf. xiii, 1, and *Luke* xxii, 1).

II, 14. Ælfric (*Hom.* i, 406): '*Hit is on oðrum godspelle āwriten, þæt ðær sæton myneteras, and ðær wæron gecýpe hryðeru, and scēp, and culfran*'; and (*Hom.* i, 412): '*Ðær wæron gecýpe oxan, and scēp, and culfran, and þær sæton myneteras*.'

II, 15. Ælfric (*Hom.* i, 406): '*Drihten, ðā ðā hē þæt unriht geseah, hē worhte āne swipe of rāpum, and hī calle mid gebēate üt āscynde*'; and (*Hom.* i, 410):

‘Drihten ðode intō ðām temple, and mid swipe ðā cýpan ūt ādræfde.’

II, 17. *mē et* (present tense): *comedit me*. The tense of *comedit* has been mistaken.

CAPUT III

Cap. III, 1-15. Rubric: the gospel for the festival of the Finding of the Cross, May 3 (Guéranger, *Paschal Time* ii, 454; *Sarum Missal* p. 365); also for the First Sunday after Pentecost, that is, Trinity Sunday (Guéranger, *The Time after Pentecost* i, 129; *Sarum Missal* p. 221; Piper, p. 93).

III, 2. *Ēs cōm tō him: hic uenit ad eum* (many MSS. and the Clementine text have *ad Iesum*).—*Rabbi, scimus quia a Deo uenisti magister*. The appositive subject *magister* is rendered by the defining clause *þæt is lārēow*.

III, 3. *Nisi quis natus fuerit denuo, non potest uidere regnum Dei*. The indefinite *quis* is rendered by the indefinite *hwā* (Ælfric ‘gehwā’; *Lindis*. ‘huelc’); see also verse 5 below. Compare Ælfric (*Hom.* ii, 10): ‘Būton gehwā bēo tuwa ācenned, ne mæg hē nā faran intō heofonan rīce.’

III, 4. **Cwyst ðū** is here used to translate the interrogative particle *numquid*, which has no equivalent in English. The remaining occurrences of *numquid* in this Gospel are rendered in the following manner: **cwyst ðū** iv, 12; vii, 35, 51, 52; viii, 53; ix, 40; x, 21; xviii, 17, 25, 35;—**cweðe gē** iv, 29; vi, 67; vii, 26, 31, 41, 48; viii, 22; ix, 27; xxi, 5;—**cweðe wē** hwæper vii, 26; hwæðer iv, 33; omitted vii, 47. The record for *Luke* furnishes variations: **cwyst þū** v, 34;—**segst þū** (only in *Luke*) vi, 39; xi, 11, 12; **wēnst þū** (only in *Luke*) xvii, 9;—omitted xxii, 35.

III, 5. *Nisi quis renatus fuerit* etc. *hwā* = *quis* (Notes iii, 3). Ælfric's rendering is continued: (*Hom.* ii, 12; i, 94): 'Būton gehwā bēo geedcenned of wætere and of ðan Hālgan Gāste, ne mæg hē faran intō Godes rīce' (var. 'intō heofenan rīce').

III, 11. *Þæt wē sprecað* (Notes i, 32).

III, 13. *āstihð: ascendit*. The tense has been mistaken. — *sē ðe cōm of heofonum: qui est* (var. *erat, fuit*) *in caelo*. No variant of the Latin text corresponds to the translator's cōm. Compare Ælfric (*Hom.* ii, 386): 'Nān man ne āstihð tō heofonum, būton sē ðe of heofenum āstāh, mannes Bearn sē ðe is on heofenum.'

III, 14. Ælfric (*Hom.* ii, 238): 'Swā Swā Moyses āhōf ðā næddran on ðām wēstene, swā gedafenað þæt ic bēo āhafen.'

III, 15. *Þæt nān þāra ne forwurðe* etc.: *Ut omnis qui credit in ipso* (var. *in ipsum, eum, in illum*) *non pereat*. Ælfric's rendering continues (*Hom.* ii, 238): 'þæt ælc ðæra þe on mē gelyfð ne losige, ac þæt hē hæbbe þæt ēce lif' (Notes iii, 20).

III, 16–21. Rubric: the gospel for Whitsun Monday, the second festival of the season of Pentecost (Guéranger, *Paschal Time* iii, 354; *Sarum Missal* p. 210).

III, 16. Ælfric (*Hom.* i, 528): 'Swā swīpe lufode God þysne middangeard, þæt hē his āncennedan Sunu sealde for ūs.' — *Þæt nān ne forwurðe* etc.: *ut omnis qui credit in eum non pereat* (Notes iii, 15, 20).

III, 17. *on middanearde*. MS. A (and MS. L., see Introduction) has the strictly accurate phrase *on myddaneard* (acc.), as in verse 19; but the acc. relation is often thus not distinguished from the dat., especially in Late West-Saxon (H. M. Belden, *The Prepositions in, on, for, fore, and et in Anglo-Saxon Prose*, Baltimore, 1897; Wülffing, §801).

III, 18. *hē ne gelyfde : non credidit.* The Clementine reading is *credit*.

III, 20. *Ælc ðāra þe yfele dēð : Omnis enim qui mala agit.* For the use of *ælc ðāra þe* with the verb in singular, see Wülfing, §303, and E. A. Kock, *The English Relative Pronouns*, Lund, 1897; and compare verses 15 and 16 above. See also iv, 13, 14, etc.

III, 21. *for ðām þe* translates *quia* as causal conjunction (cf. marginal reading in the Revised Version).

III, 23. *and hī tōgædere cōmun : et adueniebant* (var. and Clementine *ueniebant*). *tōgædere* may be due to *ad-* in composition (Harris, p. 16).

III, 25-36. Rubric: the gospel for Wednesday in the third week after Easter (*Sarum Missal* p. 195).

III, 25. *Facta est ergo quaestio ex discipulis Iohannis cum Iudaeis de purificatione.* The translation is noticeably concrete (Handke, p. 23).

III, 29. Compare Ælfric (*Hom.* ii, 10): 'Sē ðe brýde hæfð hē is brýdguma'; and *Hom. and Saints' Lives* (ed. Assmann) p. 27: 'Sē ðe hæfð brýde hē is sē brýdguma.' — *þēs mīn gefēa : hoc ergo gaudium meum.* The translator has omitted *ergo*; his copy may have represented the variant *autem*.

III, 30. Ælfric (*Hom.* i, 356): 'þās getācnunge on-wrēah sē ylca Iohannes mid ðisum wordum : Criste gedafenað þæt hē weaxe, and mē þæt ic wanigende bēo.'

III, 31. *cōm* in both instances translates the ambiguous tense-form *uenit*.

III, 33. The translation is in agreement with the non-Clementine text: *Qui accipit* (var. and Clementine, *accepit*) *eius testimoniam* (Harris, p. 15). — *Deus uerax est : God is sōðfæstnys.* The translator may thus at times prefer an abstract expression.

III, 36. *sed ira Dei manet super eum.* The original has occasioned the unidiomatic phrase *ofer hine*.

CAPUT IV

Cap. iv, 1. *Ut ergo cognouit Iesus quia audierunt Pharisei quia Iesus plures discipulos facit et baptizat quam Iohannes.* There has been a substitution of *hē*; *hæfde* corresponds to an Old Latin (MS. *a*) reading *haberet* (for *facit* or *faceret*); and *baptizat* is unrepresented.

iv, 4. *Oportebat autem eum transire.* This introduction of the clause by *þæt hē sceolde* is related to the phenomena recorded in Notes iv, 7, 8, vii, 32 (Drake, p. 30).

iv, 5. *nēah þām tūne: iuxta praedium.*

iv, 5 (6)–42. Rubric: the gospel for Friday in the third week of Lent (Guéranger, *Lent* p. 306, *Sarum Missal* p. 88).

iv, 6. *wērig gegān: fatigatus ex itinere.*—*hit wæs middæg: hora erat quasi sexta* (cf. iv, 52).

iv, 7, 8. Compare St. Basil's *Hexameron* (ed. Norman) p. 42: 'And sē ðe is lifes wylle, hē gewilnode wāteres æt ðām Samaritaniscan wīfe, swā swā ūs sægð ðæt godspell.'—*wolde wāter feccan: haurire aquam* (7) and *woldon him mete bicgan: ut cibos emerent* (8) represent a special manner of introducing a clause of purpose (Drake, p. 28; Shearin, p. 92). The clause of purpose thus becomes paratactic, with the omission of the connective *and*. More frequently, however, *and* is present, as at vii, 1, xiv, 2; *Matt.* xxv, 10 (cf. Notes vii, 32).—*Syle mē drincan: Da mihi bibere* (Notes vi, 31).

iv, 9. *non enim contuntur Iudaei Samaritanis.* The verb *contor* does not occur elsewhere in the Gospels, and the difficulty of its translation is here avoided by an

effectively concrete substitution : *ne brūcað . . . metes ætgædere*.

iv, 10. *Syle mē drincan: Da mihi bibere* (Notes vi, 31). — *tu forsitan petisses ab eo, et dedisset tibi aquam uiuam*. Corresponding to *et* the Version has *pæt = ut* (Harris, p. 36).

iv, 11. *Lēof: Domine*. This vocative 'dear sir' occurs also at iv, 19; xii, 21; xx, 15. *Domine* may also be translated *Hlāford* (iv, 15), or *Drihten* (iv, 49).

iv, 13. *Omnis qui bibit ex aqua hac sitiet iterum* (Notes iii, 20).

iv, 14. *Qui autem biberit ex aqua quam ego dabo ei || non sitiet in aeternum; sed aqua quam ego dabo ei || fiet in eo fons aquae salientis in uitam aeternam*. The Anglo-Saxon MSS. give no indication of an omission. The translator's original belonged to the class of MSS. that contained the omission, by homœoteleuton, of what intervened between the first and the second *aqua quam ego dabo ei*. — The appositive participle *forð ræsendes* is in the adjectival position (Notes i, 9).

iv, 15. *ut non sitiam neque ueniam huc haurire*. In the clause *nē ic ne ðurfe hēr feccan*, the Version represents *ueniam* by a modal auxiliary (Notes, iv, 7, 8; vii, 32).

iv, 17. The special reading here followed, found in many MSS., is *bene dixisti quia non habes* (instead of *habeo*) *uirum*.

iv, 19. *Domine, uideo* (Old Lat. var. *animaduerto*) *quia propheta es tu*. The Version (MS. A has *pæs þe mē pyncð*) would correspond to *ut uidetur* (Wülfiŋ, 2260).

iv, 24. *Gāst is God: Spiritus est Deus*. There is here a literal adherence to the original at the expense of the idiom.

IV, 29. cweðe gē: *numquid* (Notes iii, 4).

IV, 31. Ongemang þām represents *interea*; the phrase is not idiomatic in this sense.

IV, 33. Hwæðer ænig man him mete brōhte? *Numquid aliquis attulit ei manducare?* The translation is concrete and idiomatic; cf. the idiom described at Notes vi, 31. For hwæðer see Notes iii, 4.

IV, 34. Compare *Hom. and Saints' Lives* (ed. Assmann) p. 46: 'Mīn mete is witodlice þæt ic wyrce æfre mīnes Fæder willan sē ðe mē āsende;' and Ælfric (*Hom.* i, 552): 'Mīn mete is þæt ic wyrce mīnes Fæder willan, þæt is rihtwīsny.''

IV, 35. Ær man rīpan mæge? *et messis uenit (ueniet)?*

IV, 39. þæt hē sǣde mē: *Quia dixit mihi* (Notes i, 32).

IV, 41. The Clementine reading is *crediderunt in eum*.

IV, 45. and hī cōmun: *et ipsi enim uenerant*. The translator has omitted *enim*.

IV, 46–53. Rubric: the gospel for the twenty-first Sunday after Pentecost, that is, after the octave of Pentecost, which is the twenty-first Sunday after Trinity (*York Missal* i, 248; *Sarum Missal* p. 251; cf. Guéranger, *The Time after Pentecost* ii, 447).

IV, 46, 47, 50–53. Ælfric (*Hom.* i, 128): 'Sum undercýning cōm tō Crīste and hine bæd þæt hē hām mid him sīðode, and his sunu gehælde; for ðan þe hē læig æt forðsīðe. þā cwæð sē Hælend tō ðām undercýninge, Gewend þe hām, þīn sunu leofað. Hē gelyfde þæs Hælendes spræce, and hām sīðode. Ðā cōmon his ðegnas him tōgēanes, and cýddon þæt his sunu gesund wære. Hē ðā befrān on hwilcere tīde hē gewyrpte. Hī sædon, Gyrstandæg ofer midne-dæg hine forlēt sē fēfor. þā oncnēow sē fæder þæt hit wæs sēo tīd on ðære ðe sē Hælend him tō cwæð, Far ðe hām, þīn sunu

leofað. Sē cyning gelyfde ðā on God, and eal his hīrēd.' —undercynning in the Version and in Ælfric translates *regulus*, which occurs only in this passage of the Gospels.

iv, 54. *Hoc iterum secundum signum fecit Iesus.* "The translator failed to see the predicative force of *secundum signum*" (Harris, p. 48).

CAPUT V

Cap. v, 1-15. Rubric: the gospel for Friday in the first week of Lent (Guéranger, *Lent* p. 177; *Sarum Missal* p. 69).

v, 2. *Est autem Hierosolymis super probatica piscina.* The translator's copy must have omitted *super probatica*. The variant *Betzaida* (and *Bethzaida* i, 44) is in agreement with some MSS.

v, 4. This verse is omitted by Wordsworth, and in the Revised Version it is relegated to the margin. The translator's copy, agreeing with many MSS. (Harris, p. 22), is closely represented by the Clementine text.

v, 12. *Hwæt sē man wære þe þē sæde: Quis est ille homo qui dixit tibi.* The translator has curiously mixed the forms of direct and indirect discourse.

v, 13. *Iesus enim declinavit, turba constituta in loco.* The Version represents the reading *a turba*; and the omission of *constituta in loco* (Old Latin MS. e).

v, 14. Compare Ælfric (*Hom.* i, 350): 'Efne, nū ðū eart gehæled; ne synga ðū heononforð, þy læs ðe ðe sum ðing wyrse gelimpe.' (Notes xii, 42.)

v, 17-29. Rubric: the gospel for Thursday in the fourth week of Lent (*Sarum Missal* p. 95).

v, 17. *Pater meus usque modo* (var. *nunc, adhoc*).

Compare Ælfric (*Hom.* ii, 206): 'Mīn Fæder wyrceð dæghwōmlīce oð þis, and ic wyrce;'. St. Basil's *Hexameron* (p. 20): 'Mīn Fæder wyrceð gīt oð ðysne and-weardan dæg, and ic ēac wyrce'; *Interrogationes in Genesin* l. 21 (*Anglia* vii, 4): 'Mīn Fæder wyrceð oð ðis, and ic wyrce'; Greg. *Dial.* p. 51: 'Nū gýt mīn Fæder wyrceð, and ic ēac wyrce.'

v, 24. *ac færo fram dēaðe to life.* The tense of the verb is probably due to one of the variant readings of *transiit*.

v, 25. Ælfric (*Lives of Saints* i, 510): 'Sōð, sōþ ic ðow secge þæt sē tīma cymð þonne ealle dēade menn on heora byrgenum mannes Bearnas stefne gehýrað, and hī ealle ācuciað.'

v, 27. *Et potestatem dedit ei et iudicium facere.* The infinitive clause (the second *et* is often omitted) is characteristically rendered by a final clause: 'þæt hē mōste dēman' (Notes iv, 7, 8; vii, 32).

v, 28, 29. *Nolite mirari hoc, quia uenit hora:* ðæs is the gen. governed by *wundrigeon*, but þæt fails to reproduce the causal meaning of *quia* (Harris, p. 39). — Compare Ælfric (*Hom.* ii, 568): 'Sē tīma cymð þæt ealle ðā þe on byrgenum bēoð gehýrað Godes Suna stemne; and hī forð gāð, þā ðe gōd worhton to lifes æriste, þā sōðlice þe yfel worhton to geniðerunge æriste.'

v, 30–47. Rubric: the gospel for Thursday in the second week of Lent (*Sarum Missal* p. 79).

v, 30. The following translation of this verse shows, by contrast, how closely Ælfric's renderings usually agree with this Version: *Cura Past.* 307: 'Ne mæg ic nāne wuht dōn mīnes āgnes ðonces, ac suā ic dēme suā ic mīnne Fæder gehiere; ne sēce ic nō mīnne willan, ac mīnes Fæder ðe mē hider sende.'

v, 31. *be mē: de me.* The Clementine reading is

de meisso, which would have been rendered by *be mē sylfum*.

v, 42. *Sed cognoui uos*. The translator has overlooked the present meaning of the verb (Notes x, 5; xvii, 7).

v, 43. *underfēngon*. This corresponds to *accepistis* (variant of *accipitis*), the reading of many MSS. (Harris, p. 29).

CAPUT VI

Cap. vi, 1-14 (15). Rubric: the gospel for Midlent Sunday, the fourth Sunday of Lent (Guéranger, *Lent* p. 335; *Sarum Missal* p. 90).

vi, 1-13. The parallel narrations of this event are *Matt.* xiv, 13-21; *Mark* vi, 32-44; *Luke* ix, 10-17 (cf. also *Matt.* xv, 32-39; *Mark* viii, 1-10). Ælfric (*Hom.* i, 180, 182) translates the text (1-14) as follows: 'Sē Hælend fērde ofer ðā Galileiscan sǣ, þe is gehāten Tyberiadis. (2) And him filigde micel menigu, for ðon þe hī behēoldon ðā tǣcna þe hē worhte ofer ðā untruman men. (3) þā āstāh sē Hælend ūp on āne dūne, and þær sæt mid his leorningcnihtum. (4) And wæs ðā swīðe gehende sēo hālige ēastertīd. (5) þā beseah sē Hælend ūp and geseah þæt ðær wæs mycel mennisc tōweard, and cwæð tō ānum his leorningcnihta, sē wæs gehāten Philippus, Mid hwām mage wē biggan hlāf ðisum folce? (6) þis hē cwæð tō fandunge þæs leorningcnihtes; hē sylf wiste hwæt hē dōn wolde. (7) Ðā andwyrde Philippus, þeah hēr wæron gebohte twā hund penigwurð hlāfes, ne mihte furðon hyra ælc āne bitan of ðam gelæccan. (8) þā cwæð ān his leorningcnihta, sē hātte Andreas, Petres brōðor, (9) Hēr byrð ān cnapa fīf berene hlāfas and twēgen fixas; ac tō hwan mæg þæt tō swā micclum werode? (10) þā cwæð sē Hælend, Dōð þæt þæt folc

sitte. And þær wæs micel gærs on ðære stowe, myrige on tō sittenne; and hī ðā calle sæton, swā swā mihte beon fīf ðūsend wera. (11) Ðā genam sē Hælend þā fīf hlāfas, and blētsode, and tōbræc, and tōdælde betwux ðām sittendum, swā gelice ðac þā fixas tōdælde; and hī calle genōh hæfdon. (12) Þā ðā hī calle fulle wæron, ðā cwæð sē Hælend tō his leorningcnihtum, Gaderiað þā lāfe, and hī ne losion. (13) And hī ðā gegaderodon ðā bricas, and gefyldon twelf wilian mid þære lāfe. (14) Þæt folc ðā ðe ðis tæcen geseah cwæð þæt Crist wære sōð witega, sē ðe wæs tōweard tō ðisum middangearde.' Ælfric (*Hom.* ii, 396) also refers thus to this miracle: 'On ðære stowe wē rædað þæt sē Hælend gereordode mid fīf berenum hlāfum and mid twām fixum fīf ðūsend manna, and þær wæron tō lāfe ðæra crumena twelf wylian fulle.'

vi, 4. *æastron*, Iudea frēolsdæge: *pascha dies festus Iudasorum* (Notes ii, 13).

vi, 5. *cōm*: *uenit*, as past tense; *cwæð*: *dixit*, a variant of *dicat*.

vi, 8. *Andreas frater Simonis Petri* (Notes i, 40).

vi, 11. and *panc* wurðlice *dyde*: *et cum gratias egisset*. The translation of *gratias agere* by *pancas* (or *panc*) *dōn* is not infrequent (see xi, 41; *Mark* xiv, 23; *Luke* xxii, 17).

vi, 13. The Version reads, 'and filled twelve baskets full of the fragments of those (that?) which they left that had eaten of the five barley loaves.' The original may have been slightly misunderstood.

vi, 14. *þæt þēs*. Here *þæt* (= *quia*) merely introduces direct discourse (Notes i, 32).

vi, 15. *cognouisset quia uenturi essent ut raperent* etc. For *þæt hig woldon cuman* etc. see Notes vii, 32.

vi, 15-21. This passage is paralleled by *Matt.* xiv, 22-33, and *Mark* vi, 45-52. Ælfric's free and ex-

pository abridgment of this event is as follows (*Hom.* i, 162): 'Wē rædað on Crīstes bēc þæt þæt folc rædde be him þæt hī woldon hine gelæccan and āhebban tō cyninge, þæt hē wære heora hēafod for worulde, swā swā hē wæs godcundlice. þā þā Crīst ongeat ðæs folces willan, ðā flēah hē ānstandende tō ānre dūne, and his gefēran gewendon tō sǣ, and sē Hǣlend wæs upon lande. Ðā on niht ēode sē Hǣlend upon ðām wætere mid driūm fōtum oð þæt hē cōm tō his leorningnihtum, ðær ðær hī wæron on rēwute.' (Cf. also *Hom.* i, 26, 108.)

VI, 16. *Ut autem sero factum est, descenderunt discipuli eius ad mare.* The translator has inadvertently omitted this verse, and thus introduced a break in the sense. In none of the MSS. is this omission supplied (cf. x, 15).

VI, 19. *swylce twēntig etc.: quasi stadia uiginti quinque aut triginta.* The translator's original may have omitted *quinque*.

VI, 21. *ad terram in quam ibant.* For *woldon tō faran*, see Notes vii, 32.

VI, 22. *ðpre dæg: altera die* (Notes i, 29). — *ac his leorningnihtas sylfe āna fōron: sed soli discipuli eius abissent.*

VI, 23. *Drihtne þanciende.* Here *þanciende* is plural, and in apposition with the subject of *æton*; this rendering must be due to the translator's copy reading *gratias agentes* (instead of *agente*) *domino* (Harris, 15).

VI, 24. *quaerentes Iesum*; the appositive participle is represented by a finite verb (*sōhton*), leaving the new clause asyndetic.

VI, 27-35. Rubric: the gospel for Friday in the first week after (the octave of) Epiphany (cf. *Sarum Missal* p. 87: for Thursday after the third Sunday in Lent).

VI, 29. *Ælfric* (*Hom.* ii, 412) agrees very closely:

‘þæt is Godes weorc, þæt gē on ðone gelyfan þe hē sende.’

vi, 30. *Quod ergo tu facis signum ut uideamus et credamus tibi? quid operaris?* The Version demands the omission of *tibi* and the substitution of *quod* (or *quia*) for *quid* (Handke, p. 28; Harris, p. 36).

vi, 31. Hē sealde him etan hlāf of heofone: *Panem de caelo dedit eis manducare*. This use after *sellan* of both the simple infinitives of purpose, *etan*, *drincan*, and the prepositional infinitives *tō etanne*, *tō drincanne*, is studied by Shearin, pp. 13–15; 26–28 (Notes iv, 7, 10, 33; vi, 52).

vi, 33. *cōm: descendit*; mistaken tense.

vi, 34. *Domine, semper da nobis panem hunc*. The Version demands the omission of *semper*.

vi, 37. Compare Ælfric (*Lives of Saints* ii, 338): ‘þone þe mē tō cymð, ne drife ic hine fram mē.’

vi, 38. Compare the *Benedictine Rule* (ed. Schröer) p. 20: ‘Ne cōm ic tō þi þæt ic minne āgenne willan worhte, ac þæs þe mē hider sænde’ (also *id.* p. 26; cf. *Rule of St. Benet, Interl. Version*, ed. Logeman, pp. 24, 31).

vi, 41. *Ego sum panis*. Many MSS. and the Clementine text add the adjective *uiuus*.

vi, 42. *wē cunnon his: cuius uos nouimus*. The relative clause is avoided.

vi, 44–51 (52). Rubric: the gospel for Wednesday in Whitsun Week, Ember Wednesday (*Sarum Missal* p. 214).

vi, 45. *Ealle ƿaðlære bēoð Godes: Et erunt omnes docibiles Dei* (Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ). The coinage ƿaðlære is proof of a degree of skill that is not uniformly manifested in the Version. The new word is, however, inadequate, because the Latin word which it so admirably translates is inadequate. There is no gain

in Wiclif's rendering, 'And alle men schulen be able for to be tauȝt of God.' Moreover, the dependent genitive **Godes**, though not altogether unidiomatic, partakes of the artificiality of the construction in the original.

vi, 46. **Ne geseah** etc.: *Non quia patrem uidit quisquam*. In the translation *quia* is omitted. Compare the parallel passages *Matt.* xi, 27; *Luke* x, 22.

vi, 49. **Ūre fæderas**. All the MSS. have *Patres uestri*; the translator has apparently by inadvertence read *nostri* (Notes vi, 58) and so effected an agreement with verse 31. For remote comparison may be cited Ælfric's free rendering (*Hom.* ii, 274): 'Fela manna æton of ðām heofonlican mete on ðām wēstene, and druncon þone gāstlican drenc [*I Cor.* x, 4; *Hom.* ii, 202], and wurdon swā ðeah dēade, swā swā Crīst sēde.'

vi, 51. Ælfric (*Hom.* ii, 202): 'Ic eom sē liflica hlāf þe of heofenum āstāh; and swā hwā swā of ðām hlāfe geett, hē leofað on ēcnysse; and sē hlāf ðe ic sylle for middaneardes life is mīn lichama' (cf. also *Hom.* i, 34; ii, 292). Compare also *Ancient Laws and Institutes of England*, ii, 428: 'Ic eom sē libbenda hlāf þe of heofenum adūne āstāh.'

vi, 52. *Quomodo potest hic carnem suam nobis dare ad manducandum?* (Notes vi, 31).

vi, 53-71. Rubric: the gospel for Saturday before Palm Sunday, Saturday after Passion Sunday (*Sarum Missal* p. 105).

vi, 53-58. Ælfric (*Hom.* ii, 266): 'Sōð, sōð ic ēow secge, Næbbe gē lif on ēow, būton gē eton mīn flāesc and drincon mīn blōd. (56) Sē ðe et mīn flāesc and mīn blōd drincð, hē wunað on mē, and ic on him; (54) and hē hæfð þæt ēce lif, and ic hine ārære on ðām endenēxtan dæge. (58, cf. 51) Ic eom sē liflica hlāf ðe of heofonum āstāh; nā swā swā ēowere forðfæderas æton þone heofen-

lican mete on wēstene, and siððan swulton ; sē ðe et ðisne hlāf, hē leofað on ēcnysse.’

vi, 54. *Ælfric (Hom. ii, 274) : ‘Sē ðe et mīn flāsc and drincð mīn blōd, hē hæfð ēce lif.’*

vi, 56. *Ancient Laws and Institutes of England ii, 392 : ‘Se þe yt mīn flāsc and drincgð mīn blōd, sē wunað on mē, and ic wunige on him.’*

vi, 58. *Ūre fæderas : patres uestri (Notes vi, 49).* In this instance many MSS. omit *uestri* ; but *Ælfric* has *ēowere*.

vi, 64. *Ac sume gē ne gelyfað : Sed sunt quidam ex uobis qui non credunt.* The pronominal adjective *sume* in apposition furnishes a substitute for the partitive genitive (Notes ix, 16. See Morris, Kellner, and Bradley, *Historical Outlines of English Accidence* p. 207 ; Wūlfing, i, 434). — The reading of MS. A, *fram fruman*, is close to the original *ab initio* ; and *gelyfendan* of MSS. A, B, C renders *credentes* with exactness, but the reading of MS. Corp., *gelyfedan*, is supported by *Mark* ix, 23, ‘ealle þing sind gelyfedum mihtlice’ : *omnia possibilia sunt credenti*, and by the otherwise well attested use of the active signification of this participle (*P. u. B. Beiträge* viii, 527). — *et quis traditurus esset eum* (Notes xiii, 21).

vi, 67. *Cweðe gē : numquid* (Notes iii, 4).

vi, 69. *Et nos credidimus.* The Version agrees with the reading *credimus* which is found in many MSS. (Harris, p. 29 ; cf. Handke, p. 21).

vi, 71. *Dicebat autem Iudam (var. de Iuda).* — *hic enim erat traditurus eum* (var. *incipiebat tradere* ; cf. xii, 4). (Notes xiii, 21.)

CAPUT VII

Cap. VII, 1-13. Rubric: the gospel for Tuesday in Passion Week (Guéranger, *Passiontide and Holy Week* p. 133; *Sarum Missal* p. 101).

VII, 1. *tō Iudea: in Iudaeam* (var. *Iudaea*). The phrase has been misapprehended. — *sōhton and woldon hyne ofslean: querebant eum . . . interficere*. The more usual periphrastic rendering of the infinitive of purpose would be *pæt hi woldon* etc. (Notes iv, 7, 8; vii, 32; xiv, 2).

VII, 2. *Erat autem in proximo dies festus Iudaeorum scenopegia*. The translator has either purposely omitted *scenopegia* (it does not occur elsewhere in the Gospels), or his MS. may have omitted it (as does MS. c).

VII, 4. *ac sēcþ* etc.: *et quaerit ipse* (var. om. *ipse; illut*) *in palam esse*.

VII, 14-31. Rubric: the gospel for Tuesday in the fourth week of Lent (Guéranger, *Lent* p. 351; *Sarum Missal* p. 92).

VII, 14. *Iam autem die festo mediante*. 'The middle day of the feast' is a clear expression of the meaning (cf. Wiclif, 'the myddil feeste dai'). In the compound *frēolsdæg* the word *dæg* loses its specific meaning (cf. *holiday*).

VII, 20. *Dēofol pē sticað on: Daemonium habes*. The Version exhibits freedom in the selection of the verb.

VII, 22, 23. The translator has omitted the first clause of verse 23, *si circumcisionem accipit homo in sabbato*, his eye obviously confusing *in sabbato* of this clause with the same phrase in the last clause of verse 22 (homœoteleuton), *et in sabbato circumciditis hominem*. —

In the clause *quia totum hominem sanum feci*, the translator has neglected *totum*.

vii, 26. And nū etc.: *Et ecce palam loquitur.* — Cweðe wē hwæper: *numquid uere* (Notes iii, 4). Some MSS. omit *uere*.

vii, 29. Ic hyne can . . . and ðow gelic. The original MS. belonged to those copies that contain the insertion from viii, 55, *et si dixero quia nescio eum, ero similis uobis, mendax*.

vii, 31. Cwepe gē: *numquid* (Notes iii, 4).

vii, 32–39. Rubric: the gospel for Monday in Passion Week (Guéranger, *Passiontide and Holy Week* p. 122; *Sarum Missal* p. 100).

vii, 32. sendon hyra þenas þæt hig woldon hine gefōn: *miserunt . . . ministros ut adprehenderent eum*. This periphrastic verbal form woldon gefōn, introduced by þæt, represents a noticeable method of translating the subjunctive of purpose. Dr. Allison Drake (*The Authorship of the West-Saxon Gospels* pp. 27–31) has observed that in this gospel and in *Matt.* (but never in *Mark* and *Luke*) this circumlocution with willan as auxiliary is characteristically employed “in translating Latin infinitives of purpose, and subjunctives after final *ut*, when the leading verb is an historical tense” (Notes vi, 15; viii, 59; x, 31, 39; xi, 8, 19, 52, 53, 55; xii, 9, 10, 20; xiii, 1). Occasionally the final clause is coördinated by the substitution of and for þæt (Notes iv, 7, 8; vii, 1; xiv, 2). In addition to willan, the modal auxiliaries sculan, magan, and mōton are employed in this circumlocution for the simple optative (Notes v, 27; ix, 39; xi, 51, 57; xii, 5; xix, 38, etc.; see Shearin, pp. 99–128); for related phenomena, see Notes iv, 4; xx, 9; and iv, 15.

vii, 35. *cwyst ðū* etc.: *numquid in dispersionem gentium iturus est et docturus gentes?* (Notes iii, 4.)

vii, 37. *In nouissimo autem die magno festiuitatis.* — *si quis sitit ueniat ad me et bibat* has been handled with freedom; a change in the order of the clauses is frequent.

vii, 37, 38, 39. *Ælfric* (*Hom.* ii, 274): 'Swā hwām swā ðyrste, cume tō mē and drince, and of his innoðe flēowð liflic wæter. þis hē sæde be ðām Hālgan Gæste ðe ðā underfēngon ðe on hine gelyfdon.' This is paraphrased in *Cura Past.* (p. 467): 'Ðis is nū sē wæterscipe ðe ūs wereda God tō frōfre gehēt foldbuendum. Hē cwæð ðæt hē wolde ðæt on worulde forð of ðæm innoðum ā libbendu wætru flēowen ðe wel on hine gelifden under lyfte. Is hit lýtēl twēo ðæt ðæs wæterscipes welsprynges is on hefonrice, ðæt is, Hālig Gæst.'

vii, 40–53. Rubric: the gospel for Thursday in Passion Week (*Sarum Missal* p. 103).

vii, 40. *Of ðære tide* etc.: *Ex illa ergo turba cum audissent hos sermones eius, dicebant.* The Version represents the unusual variant *ex illa hora* (cf. the Lindis. MS., *ex illa hora turba*).

vii, 41, 47, 48. *Cweðe gē*: *Numquid.* At verse 47 the particle is not represented in the translation (Notes iii, 4).

vii, 49. *Sed turba haec quae non nouit legem.* The tense-sense of *nouit* has been misapprehended; the Corp. MS. augments the error.

vii, 51, 52. *Cwyst þū*: *Numquid* (Notes iii, 4). At verse 52 *þæt* puts the clause into indirect discourse: *numquid et tu Galilaeus es?* — *Smēa*: *Scrutare* (many MSS. and the Clementine text add *Scripturas*).

CAPUT VIII

Cap. VIII, 1-11. Rubric: the gospel for Saturday before Midlent Sunday (Guéranger, *Lent* p. 322; *Sarum Missal* p. 89).

VIII, 9. and hē gebād pār sylf: *et remansit solus.*

VIII, 11. dō gā: *uade.* This is an early occurrence of an imperative made emphatic by the use of dō as auxiliary (*NED.* s. v. *Do*, 30).

VIII, 12-20. Rubric: the gospel for Saturday after Midlent Sunday (Guéranger, *Lent* p. 398; *Sarum Missal* p. 97).

VIII, 12. Ælfric's agreement with the text is noticeable (*Hom.* i, 530): 'Ic eom middangeardes lēoht; sē ðe mē fyligð, ne gæð hē on þeostrum, ac hē hæfð lifes lēoht'; and (*Hom.* i, 144): 'Ic eom lēoht ealles middangeardes; sē ðe mē fyligð, ne cymð hē nā on þýstrum, ac hē hæfð lifes lēoht.' In the *Blickling Homilies* (p. 103), the passage is thus given: 'Ic eom bysses middangeardes lif; sē þe fylgeþ mē, ne gæþ hē on þeoastro, ah hē hafað lēoht ēces lifes.'

VIII, 19. *si me sciretis, forsitan et Patrem meum sciretis.* Elsewhere *forsitan* is translated by witodlice (iv, 10; v, 46), and wēnunga (*Luke* xx, 13).

VIII, 20. *Haec uerba locutus est in gazophylacio, docens in templo.* At *Mark* xii, 41, 43, *gazophylacium* is translated by tollsceamul; at *Luke* xxi, 1, by sceoppa; and at *Luke* v, 27, cēapsceamul is employed to render *telonium*. — The Version omits *docens in templo*.

VIII, 21-29. Rubric: the gospel for Monday in the second week of Lent (Guéranger, *Lent* p. 206; *Sarum Missal* p. 75).

viii, 22. *Cweðe gē* etc.: *Numquid interficiet semet ipsum* (Notes iii, 4).

viii, 25. *Hwæt eart þū?* *Tu quis est?* (Notes i, 19). — *Ic eom fruma þe tō ēow sprece*: *Principium quia* (var. *qui*) *et loquor uobis*. Compare the *Hexameron* of *St. Basil* (p. 4): 'Ic sylf eom angin ðe ēow tō sprece'; and *Interrogationes in Genesin* ll. 149–150 (*Anglia* vii, 16): 'Ic eom anginn þe tō ēow sprece'; and *Ælfric's Lives of Saints* (i, 10): 'Ic eom anginn þe ēow tō spræce.' Wiclif's rendering, 'The bigynnyng which also speke to you,' represents the same textual tradition.

viii, 27. *Et non cognouerunt quia patrem eis dicebat*. The Version may be based upon such readings as *quia patrem eis (eius, suum) [esse deum] dicebat*. Compare Wiclif: 'And thei knewen not that he clepide his fadir God.'

viii, 34. *Ælfric* (*Hom.* ii, 228): 'Ælc ðæra ðe synne wyrð, hē bið þonne ðære synne ðeow'; (*Lives of Saints* i, 16): 'Ælc þara þe synna wyrð is þæra synna ðeow.'

viii, 37. *mīn spæc ne wunaþ on ēow*: *sermo meus non capit* (χρῆσι; Old Lat. variants *excipitur, requiescit, est*) *in uobis*. The variant readings are closer to the version. Wiclif's rendering, 'for my word takith not in þou,' clearly indicates its original.

viii, 31–45 (47). Rubric: the gospel for Thursday in the first week of Lent (*Sarum Missal* p. 68).

viii, 44. *Uos ex patre diabolo estis*. The rendering of this clause is admirably free and idiomatic. Compare *Ælfric* (*Hom.* ii, 226): 'Gē sind dēofles bearn, and gē wil-lað ēoweres fæder willan wyrcan. Hē wæs manslaga fram frymðe, and hē ne wunode on sōðfæstnyss, for ðan ðe nān sōðfæstnyss nis on him'; and the *Hexameron* of *St. Basil* (p. 16): 'Hē ne wunode nā on sōðfæstnyss, for ðām ðe sēo sōðfæstnyss nis nāteshwōn on him.' — for

pām pe hē is lēas and his fæder ēac: *quia mendax est et pater eius* (var. *sicut pater eius*). The Version apparently represents the interpretation by which a father is assigned to the devil. Wordsworth quotes St. Augustine: '*in his uerbis quidam patrem diabolum habere putauerunt, et quaesierunt quis esset diaboli pater*' (cf. the marginal reading in the Revised Version).

viii, 46—59. Rubric: the gospel for Passion Sunday (Guéranger, *Passiontide and Holy Week* p. 110; *Sarum Missal* p. 99).

viii, 46. Hwylc ēower āscunað mē for synne? *Quis ex uobis arguit me de peccato?* Compare Ælfric (*Hom.* ii, 226): 'Hwylc ēower ðrēað mē be (var. for) synne? Gif ic sōð secge, hwī nelle gē mē gelyfan?'

viii, 47—49. Ælfric (*Hom.* ii, 226, and Cook, *Bibl. Quot.* ii, 174—175): 'Sē ðe fram Gode is, hē gehyrd Godes word; for ði gē nellað gehyran, for ðan ðe gē ne sind fram Gode. (48) Ðā Iudeiscan andwyrdon and cwædon, Wē cweðað rihtlice be ðe þæt ðu eart Samaritanisc, and ðu hæfst dēofol on ðe. (49) Sē Hælend andwyrde, Næbbe ic dēofol on mē; ac ic ārwrðie minne Fæder, and gē unārwrðiað mē.' The Version has and gē unārwrðedon mē, which is in agreement with the variant *inhonorastis* (for *inhonoratis*).

viii, 50—59. The pericope is continued in Ælfric: 'Ic sōðlice ne sēce mīn wuldor; is swā ðeah sē ðe sēcð and tōscæt.' Compare these repetitions (*Hom.* ii, 230, 232): 'Ne sēce ic mīn wuldor; sē is ðe sēcð and tōscæt'; and 'Ic ne sēce mīn wuldor, is swā ðeah sē ðe sēcð and tōscæt.' — (51) 'Sōð, sōð ic ēow secge, Swā hwā swā mīn word hylt, ne gesihð hē dēað on ēcnysse. (52) þā cwædon ðā Iudeiscan, Nū wē tōcnāwað þæt ðu eart wōd. Sē hēah-fæder Abraham forðfērde, and witegan; and þu cwyst, Sē ðe mīn word hylt, ne onbyrigð hē dēaðes on ēcnysse.'

(53) Cweðst ðū lā, eart ðū mǣrra þonne ūre fæder Abraham, sē ðe dēad wæs? and witegan forðfērdon; hwilcne wyrcst ðū ðē sylfne? (54) Drihten andwyrde, Gif ic mē sylfne wuldrīc, ðonne bið mīn wuldor nāht; mīn Fæder is ðe mē wuldrað, and gē cweðað þæt hē is ēower God. (55) Ac gē ne oncnēowon hine. Ic sōðlice hine cann; and gif ic cweðe þæt ic hine ne cunne, ðonne bēo ic lēas, ēow gelic; ac ic cann hine, and ic his word healde. (56) Abraham ēower fæder blissode þæt hē gesāwe minne dæg; and hē geseah, and þæs fægnode. (57) Ðā cwædon ðā Iudeiscan him tō, Gýt ðū ne eart fiftig gēara, and gesāwe ðū Abraham? (58) Sē Hælend him andwyrde, Sōð, sōð ic ēow secge, Ic eom ær ðan ðe Abraham wære. (59) Hī ðā nāmon stānas þæt hī hine torfodon; sē Hælend sōðlice hine behyðde, and ēode of ðām temple.' (For repetitions, see *Hom.* ii, 228-236.)

VIII, 52. *wæs dēad: mortuus est.* The periphrastic forms of *morior* are usually rendered as if *mortuus* were a participial adjective (see vi, 49; xi, 14, 21, 25, 32; xii, 24). This is strictly correct only where the Latin forms render the Greek perfect participle, as at xi, 39, 44, and xii, 1. In the instance of this and of the following verse and at vi, 59, the tense of the auxiliary (*wæs, wæron*) may perhaps be regarded as indicating a division of the translator's attention between the verb and the adjective. — *ne bið næfre dēad* translates, in a free manner, *non gustabit mortem in æternum*.

VIII, 53. *hwæt þincð þē þæt þū sý? quem te ipsum facis?* The Version is free and idiomatic; Ælfric is more literal.

VIII, 54. *þæt hē sý ūre God: quia Deus noster est.* The Version agrees with this non-Clementine reading; Ælfric translates the variant *uester* (the Royal and Hatton MSS. have *ēowre*).

viii, 55. See Notes vii, 29.

viii, 58. *Ante quam Abraham feret, ego sum.* No variant corresponding to *Ic wæs* is reported.

viii, 59. *tō þām þæt hig woldon hyne torfian: ut iacerent in eum* (Notes vii, 32). Compare Ælfric: 'þæt hī hine torfodon.'

CAPUT IX

Cap. ix, 1—38. Rubric: the gospel for Wednesday after Midlent Sunday (Guéranger, *Lent* p. 368; *Sarum Missal* p. 94).

ix, 1. *uidit hominem caecum a natiuitate.* The rendering is free, and in conformity to the clause in the next verse, *ut caecus nasceretur.*

ix, 2, 3. *hwæt syngode: quis peccauit.* The Version requires *quid* for *quis*; the meaning of the clause is thus changed. Ælfric (*Hom.* i, 474) paraphrases thus: 'swā swā Crīst cwæð be sumum blindan men, ðā ðā his leorningcnihtas hine āxodon for hwæs synnum sē mann wurde swā blind ācenned. þā cwæð sē Hælend, þæt hē nære for his āgenum synnum, nē for his maga, blind geboren, ac for ði þæt Godes wundor þurh hine geswutelod wære.'

ix, 6. Ælfric (*Hom.* i, 474) continues: 'And hē þærrhte mildheortlice hine gehælde, and geswutelode þæt hē is sōð Scyppend, ðe ðā ungesceapenan ēahhringas mid his hālwenden spātle geopenode.' — ofer his ēagan: *super oculos eius.*

ix, 7. *Gā and þweah etc.: Uade (et) laua (te) in natatoria Siloae, quod interpretatur missus. Abiit ergo et lauit (se), et uenit uidens.* The translator's copy may have omitted *quod . . . missus.*

IX, 9. *Ille (uero) dicebat, Quia ego sum* (Notes i, 32).

IX, 11. *pweah pē* and *pwōh mē* correspond to the readings *laua* (*te*) and *laui* (*me*).

IX, 16. *Sume pā Pharisei* etc.: *Dicebant ergo ex Pharisaeis quidam* (Notes vi, 64). — *Non est hic homo a Deo quia* (var. *qui*) *sabbatum non custodit*.

IX, 17. Wiclif's version agrees: 'What seist thou of hym that openyde thin iȝen?'

IX, 18. *his māgas pē gesāwon: parentes eius qui uiderat* (var. *uiderant*).

IX, 21. *ipsum interrogate; aetatem habet; ipse de se loquatur* (var. *loquetur*).

IX, 24. *pæt hē is synful: quia hic homo peccator est*. In this Version *peccator* is always translated by the adjective *synfull* (see ix, 16, 25, 31; *Luke* vi, 32, 33, 34, etc.) Nouns of agency are a feeble category in Anglo-Saxon; the form for 'sinner' is not known to occur.

IX, 27. *cweðe gē: numquid* (Notes iii, 4).

IX, 28. *Si pū his leorningcniht: Tu discipulus illius es* (var. in many MSS. *sis*). Compare Wiclif: 'Be thou his disciple.'

IX, 31. *ac gif hwā is Gode gecoren: sed si quis Dei cultor est*. The rendering of *Dei cultor* (which does not occur elsewhere in the Gospels) is noticeably independent. Wiclif has 'worshypere of God' (cf. Notes ix, 24).

IX, 32. *A saeculo non (numquam) est auditum quia aperuit quis oculos caeci nati*. The translation is admirably idiomatic.

IX, 34. *Eall pū eart on synnum geboren: In peccatis natus es totus*. The deponent *natus es* renders the Greek *γεννηθης* (cf. Notes viii, 52). For this use

of eall, which becomes adverbial, see Wülfing, § 369. Wiclif repeats both features of this translation: 'Thou art al borun in synnes.'

IX, 39. *þæt þā sceolon gesēon þe ne gesēoð: ut qui non uident uideant* (Notes vii, 32).

IX, 40. *Cwyst þū etc.: Numquid et nos caeci sumus?* (Notes iii, 4).

IX, 41. *Nunc uero dicitis quia uidemus* (var. *uos uidere*); *peccatum uestrum manet*.

CAPUT X

Cap. x, 1–10. Rubric: the gospel for Whitsun Tuesday (Guéranger, *Paschal Time* iii, 375; *Sarum Missal* p. 212).

x, 3. *nemð*. Sievers², § 358, *Anm.* 4.

x, 5. *gecnēowun*. The tense of *nouerunt* has been mistaken.

x, 8. *omnes quotquot* (var. *quicumque*) *uenerunt fures sunt et latrones*. Some MSS. have *ante me uenerunt* (cf. Authorized Version).

x, 11–16. Rubric: the gospel for the second Sunday after Easter (Guéranger, *Paschal Time* ii, 157; *Sarum Missal* p. 193). In agreement with the rubric, Ælfric's homily for the second Sunday after Easter is based upon this passage; his version is as follows (*Hom.* i, 238; Cook, *Bibl. Quot.* ii, 175): 'Ic eom gōd hyrde; sē gōda hyrde sylð his āgen lif for his scēapum. (12) Sē hȳra, sē ðe nis riht hyrde, hē gesihð þone wulf cuman, and hē forlæt þā scēap, and flīhð, and sē wulf sum gelæcð and þā ððre tōstencð. (13) Sē hȳra flīhð for þan þe hē is hȳra, and þā scēap ne belimpað tō him. (14) Ic eom gōd hyrde; and ic oncnāwe mīne scēap, and hī oncnāwað mē, (15)

swā swā mīn Fæder mē oncnēow, and ic hine; and ic sylle mīn āgen lif for mīnum scēapum. (16) Ic hæbbe ððre scēap þe ne synt nā of ðisre ēowde; and þā ic sceal lēdan, and hī gehyrað mīne stemne; and bið ān ēowed, and ān hyrde.' There are repetitions in the homily; and the following citations of verse 16 are to be added (*Hom.* ii, 114): 'Ic hæbbe ððre scēp, þā ðe ne sind of ðyssere ēowde; and ðā ic sceal lēdan, and hī gehyrað mīne stemne'; and (*Hom. and Saints' Lives* p. 69): 'Ic hæbbe ððre scēp þe sōðlice ne synd of þysre ēowde; and þā ic sceall lēdan, and hī mīne stemne gehyrað; and byð ān ēowd, and ān hyrde.'

x, 12. *uidet lupum uenientem.* The Version omits *uenientem*. The passage is paraphrased in the *Cura Past.* (p. 88): 'Ne healde gē mid swelcum eornoste þā heorde swæ hierdas sceoldon, ac hýrena ðēawe gē flēoð, and hýdað ēow mid ðære swiggean, swæ sē hýra ðonne hē ðone wulf gesyhð.'

x, 15. and ic sylle etc.: *et animam meam pono pro ouibus (meis)*. The Version omits this clause, but it has been supplied on the margin of MS. A, in a later hand (cf. Notes vi, 16).

x, 17. The Version requires the variant reading: *quia ego pono animam meam ut (var. et) iterum sumam eam*.

x, 18. Compare Ælfric (*Hom.* ii, 244): 'Mihte ic hæbbe mīne sǽwle tō syllene, and ic ēaðelice mæg hī eft geniman.' — æt mīnum Fæder: *a patre meo* (Notes i, 40).

x, 21. *Cwyst þū: Numquid* (Notes iii, 4).

x, 22-38. Rubric: the gospel for Wednesday in Passion Week (Guéranger, *Passiontide and Holy Week* p. 141; *Sarum Missal* p. 102); and for the Dedication of a Church (cf. *Sarum Missal* p. 268).

x, 24. Hū lange gælst þū ūre lif? *Quo usque ani-*

mam nostram tollis (var. *suspendis; crucias*)? The Version is closer to the variants; but the entire clause has apparently been misunderstood (cf. Wiclif: 'Hou long takist thou awei oure soule?').

x, 29. *þæt þe min Fæder mē sealde* reposes on the variant *quod dedit mihi pater* (see marginal reading in the Revised Version).

x, 31. *þæt hig woldon hyne torfian: ut lapidarent eum* (Notes vii, 32).

x, 34. *þæt ic sǣde: Quia ego dixi.* The particle *þæt* introduces direct discourse (Notes i, 32). — *Gē sind godas?* (cf. *Ælfric, Hom. i, 40, 324, 366*).

x, 36. *þæt þū bysmor spycst: Quia blasphemas* (Notes i, 32).

x, 39. *Quærebant ergo eum adprehendere* (Notes vii, 32).

x, 40. *Et abiit iterum . . . ubi erat Iohannes baptizans primum.* The coördinated verb fullode represents a predicate participle.

CAPUT XI

Cap. xi, 1-45. Rubric: the gospel for Friday in the fourth week of Lent (*Guéranger, Lent p. 386; Sarum Missal p. 96*).

xi, 1. *Erat autem quidam languens Lazarus a Bethania.* Some MSS. have *nomine* either before or after *Lazarus*. — *his swuſtra* translates *sororum eius*, a well represented variant of *sororis eius*.

xi, 2. *cuius frater Lazarus infirmabatur.* The translator has not sustained the relative clause.

xi, 4. *purh hyne* translates *per eum*, a variant of *per eam*. Wiclif also has 'bi him.'

xi, 5. **hyra brōðor.** This appears to be an independent addition.

xi, 8. *quaerebant te lapidare Iudaei* (Notes vii, 32).

xi, 10. *quia lux non est in eo* (var. *in ea*).

xi, 11. **ac ic wylle gān etc. : sed uado ut a somno exsuscitem eum.** For *āwreccan* and *āwrehte* (xii, 1; cf. *āwehte* xii, 9, 17) in the sense of *āweccan*, see Sievers³, §407, *Anm.* 9.

xi, 15. *Et gaudeo propter uos ut credatis quoniam non eram ibi.* The translator should have shown the relation of the clauses by a change in their order; Wiclif's rendering repeats the failure of the Version: 'And Y haue ioye for you, that ȝe bileue, for Y was not there.' In both instances *quoniam* has diverted the sense.

xi, 16. The translator's original must have omitted *qui dicitur Didymus* (Notes xx, 24).

xi, 17. *et inuenit eum quattuor dies iam in monumento habentem.* The version is idiomatic and unrestrained. For the use of the preposition **for** with the dative expressing duration of time, see *Ælfric's Grammar* p. 287: 'for twām gēarum': *biennium*; *Exodus* xxi, 29, 'for dæge oððe for twām'; and *Wulfing*, §651 (Notes xi, 39).

xi, 18. *Erat autem Bethania iuxta Hierosolyma quasi* (var. *fere*) *stadiis quindecim.* The phrase with the preposition **ofer** (*Wulfing*, §768 f.) represents a noticeable variation from the original. Wiclif adheres to the text: 'as it were fiftene furlongis.'

xi, 19. *ut consolarentur eas de fratre suo* (Notes vii, 32).

xi, 21. *Ælfric* (*Hom.* i, 130): 'Drihten, gif ðū hēr andwerd wære, nære ure brōðer forðfaren.'

xi, 24. *Scio quia resurget in resurrectione in nouissimo die.* Some MSS. omit *in resurrectione*.

xi, 25, 26. *Ælfric* (*Hom.* ii, 240): 'Ic eom ærist,

and lif; sē ðe gelyfð on mē, þeah ðe hē dēad bēo, hē leofað; and ælc ðæra þe leofað and on mē gelyfð, ne swelte hē on ēcnysse; and compare (*Lives of Saints* i, 246): 'þeah þe hē dēad bēo, hē bið swā þeah cucu.'

xi, 33, 35. Compare Ælfric (*Hom.* i, 498): 'Ða gedrēfde hē hine sylfne, and tēaras āgēat.'

xi, 36. *Lōca nū hū: Ecce quomodo.*

xi, 37. *qui aperuit oculos caeci.*

xi, 39. hē was for fēowur dagon dēad: *quadrianus enim est* (Notes xi, 17).

xi, 41. *Pater gratias ago tibi* (Notes vi, 11).

xi, 43. Ælfric (*Hom.* i, 498): 'and mid micelre stemne clypode, Lazare, gā forð.'

xi, 44. Ælfric (*Hom.* i, 234): 'Tōlŷsað his bendas þæt hē gān mæge.'

xi, 47–54. Rubric: the gospel for Friday before Palm Sunday, Friday in Passion Week (Guéranger, *Passiontide and Holy Week* p. 162; *Sarum Missal* p. 104). Ælfric's homily for this day (*Hom. and Saints' Lives* p. 65 f.) begins with a rendering of the pericope: 'þæt hālige godspell þe gē gehŷrdon nū rædan segð, (47) þæt þā bisceopealdras and þā Farisei embe ūrne Drihten ræddon on heora geþeahhte him betwŷnan, and cwædon, Hwæt mage wē lā dōn, nū þēs nian þus wyrceð swā fela tæcna? (48) Gyf wē hyne forlætað swā, þonne gelyfað ealle menn endemes on hyne, and cumað þā Romaniscan lēoda, and ūre land gegāð, and ūre cyn ādŷlgiað. (49) And heora ān cwæð þā, Caiphas gehāten, sē wæs sæcerd on þām gēare, Nyte gē nān þing, (50) nē gē ne bencað þæt ūs fremað þæt ān man swelte for folce, and nateshwōn ne losige eall sēo mægð tōsomne. . . . (51) Hē ne sæde nā þis of his āgenum andgyte, ac hē openlice witegode, for ðām þe hē wæs sæcerd gesett tō þām gēare, þæt ūre Hælend scolde sweltan for þeode; (52) and nā

for þeode ānre, ac ēac swilce gegaderian Godes bearn on ān þe ær wæron tōstentce. (53) Of þām dæge eornostlice hī ānrædlice þōhton þæt hī hyne ofslōgon, and swiðe þæs cēpton. (54) Sē Hælend þā nolde syððan openlice faran mid þām Iudeiscum, ac fērde him þanon tō ānum wēstenum earde, wið þā burh Effrem, and hē þær wu-node mid his discipulum.' There are several repetitions in the homily, with slight variations.

x1, 51, 52. hē witgode þæt sē Hælend sceolde sweltan: *prophetauit quia Iesus moriturus erat*; — ac þæt hē wolde gesomnian: *sed et ut . . . congregaret* (Notes vii, 32).

x1, 53. þæt hī woldon hyne ofslēan: *ut interficerent eum* (Notes vii, 32). Compare Ælfric (*Hom.* ii, 242): 'Ðā Iudeiscan caldras geornlice smēadon hū hī Hælend Crīst ācwellan mihton.'

x1, 55, 57. þæt hig woldon hig sylfe gehālgian: *ut sanctificarent se ipsos*; — þæt hig mihton hine niman: *ut adprehendant eum* (Notes vii, 32).

CAPUT XII

Cap. xii, 1-9. Rubric: the gospel for Monday in Holy Week (Guéranger, *Passiontide and Holy Week* p. 248; in the *Sarum Missal* the gospel embraces verses 1-36).

xii, 1. *Blickling Hom.* p. 67: 'Hælend cwōm syx dagum ær Iudea ēastrum tō Bethania þær Lazarus wæs forþ fēred, ond hē hine āwehte of dēaþe' (cf. *id.* p. 71). — āwrehte: *suscitauit* (Notes xi, 11).

xii, 2-8. The parallels of this narrative are *Matt.* xxvi, 6-13; *Mark* xiv, 3-9; and *Luke* vii, 36-38 (Cook, *Bibl. Quot.* ii, 288). In the *Blickling Hom.* the passage runs thus (pp. 67, 69): 'Lazarus þær wæs āna sittende

mid Hælend ond mid his ðegnum. (3) Maria genam ān pund dēorwyrðre smerenese, ond smerede þæs Hælandes fēt, ond eft mid hire loccum drýgde; þā wæs eall þæt hūs gefýlled mid þon swētan stence þære dēorwyrðan smerenese. (4) Hælandes ðegna sum þā wæs swýðe gebolgen, sē wæs hāten Iudas sē Scariothisca, for þon hē cōm of þām tūne þe Scariot hātte. (5) Hē cwæþ, Tō hwon sceolde þeos smyrenes þus bēon tō lore gedōn (*Mark* xiv, 4)? ēaþe hēo mehte bēon gescald tō þrim hunde penega, ond þæt gedæled þearfe[n]dum mannun. (6) Ne cwæþ hē þæt nā for þon þe him wære ænig gemynd þearfendra manna, ah hē wæs gitsere, ond sē wyresta sceapa, for þon þā apostolas hine lētan heora sēodas beran, þæt hie woldon mid þon his gītsunga cunnian (cf. *id.* pp. 73, 75).

xii, 4. *qui erat eum traditurus* (var. *incipiebat eum tradere*; cf. vi, 71). (Notes xiii, 21.)

xii, 5. *Quare hoc ungentum non ueniit trecentis denariis et datum est egenis?* The Version demands *uendidit* (var. of the passive *ueniit*), and *ut datum esset*. See also Notes vii, 32.

xii, 6. and hæfde scrīn etc.: *et loculos habens ea quae mittebantur portabat*. The inadequate Latin rendering of τὰ βαλλόμενα, 'the contributions,' has been translated in the same mechanical manner by Wiclif: 'tho thingis that weren sent.'

xii, 9-12. *Blickling Hom.* p. 69: 'þæt Iudisce folc þā wiste þæt Hælend cōm tō Lazares hām, fōran þā byder, næs þeah nā for his lufon, ac for fyrwetgeornnesse þæs wundres, and woldon gesēon Lazarus þone þe hē ær of dēaþe āwehte. (10) þā caldormen þā þōhton and þā witan þæt hie woldan Lazarus ācwellan; (11) for þon þe manige men gelyfdon on Hælend, þā hē hine of dēaþe āwehte. (12) þā cōm byder on morgen mycel menigo for þon

symbeldæge.' And (*id.* p. 77): (10) 'þa ealdormen þāra sācerda þōhton þæt hie woldan Lazarum ofslēan.' Compare Ælfric (*Hom.* i, 2 06): (10) 'ðā heafodmenn þæs folces smēadon betwux him þæt hī woldon ofslēan þone Lazarum þe Crist of dēaðe āwrehte; (11) for ðan ðe manega ðæs folces menn gelyfdon on þone Hælend þurh ðæs dēadan mannes ærist.'

xii, 9, 10. ac þæt hig woldon gesēon: *sed ut . . . uiderent*; — þæt hig woldon . . . ofslēan: *ut et . . . interficerent* (Notes vii, 32; cf. the homilists). — āwehte: *suscitauit* (Notes xi, 11; cf. the homilists).

xii, 11. fram þām Iudeon: *ex Iudaeis*. — for his þingon: *propter illum*.

xii, 12, 13. *Blickling Hom.* p. 69 (cf. p. 67): 'Hælend þā þonon fērde tō Hierusalem. Mid þȳ þe hie þæt gesāwon, hie nāmon blōwende palmtwigu, ond bāron him tōgēanes, ond him tō onlutan, ond hine weorþodan swā cinige geriseþ.' — and ēodun ūt: *et processerunt*. The Version agrees more closely with the Old Latin reading *exierunt*. — Si Israhela Cing hāl etc.: *Osanna, benedictus qui uenit in nomine Domini, Rex Israhel* (cf. *Matt.* xxi, 9; *Mark* xi, 10; *Luke* xix, 38). — cōm misrepresents the tense of *uenit*.

xii, 16. *et haec fecerunt ei*. The native idiom would require the repetition of the final conjunction: and [þæt] þās þing hig dydon him.

xii, 17. āwehte: *suscitauit* (Notes xi, 11).

xii, 19. Wē gesēoð etc.: *Uidetis quia nihil proficimus*. The Version requires *uidemus*.

xii, 20. Sume ðā wæron etc.: *Erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo*. For Sume ðā cf. vii, 25: *sume cwædon þā þe: dicebant ergo quidam*; — þæt hī woldon hī gebiddan (Notes vii, 32).

xii, 23. *Sēo tid cymð: uenit hora*; cf. Wiclif: 'The our cometh.'

xii, 24-36. Rubric: the gospel for Tuesday in Holy Week (Guéranger, *Passiontide and Holy Week* p. 185, includes this passage in the gospel for Saturday in Passion Week).

xii, 24. Greg. *Dial.* p. 239: 'Būton þæs hwætēs corn fealle on eorðan, and sȳ dēad, hit sylf wunað āna; gif hit þonne dēad byð, þonne bringeþ hit manigfealdne wæstm.'

xii, 26. Ælfric (*Hom.* i, 160): 'Sē ðe mē þēnige, fyllice hē mē; (*Hom.* ii, 386, 440): 'þær þær ic sylf bēo, þær bið mīn ðēn.'

xii, 28. And ic gewuldrode etc.: *Et clarificauit et iterum clarificabo*. The correlative conjunctions of the original are reproduced; so in Wiclif: 'And Y haue clarified, and eft Y schal clarifie.'

xii, 31. Ælfric refers to this verse (*Hom.* i, 172): 'þeah hwæðere Crīst cwæð on his godspelle be ðām dēofle, þæt hē wære middangeardes ealdor, and hē sceolde bēon ūt ādræfed.'

xii, 34. hwæt ys þēs mannes Sunu? *quis est iste filius hominis* (Notes i, 19)?

xii, 35. Greg. *Dial.* p. 327: 'Gāð þā hwile þe gē habbaþ lēoht; ' and *Benedictine Rule* (ed. Schröer) p. 2: 'Yrnað and onettað þā hwile ðe gē līfes lēoht habban, þȳ lās ðe dēapēs þȳstra ēow gelæccen'; cf. *Rule of St. Benet, Interlinear Version* (ed. Logeman) p. 2.

xii, 38. hwā gelyfde þæs þe wē gehȳrdon? *quis credidit auditui nostro?* The Version agrees with the marginal reading (see Revised Version) of *Isaiah* liii, 1; — in the next clause, *strencð* (*strengð*) may represent a variant of *brachium*.

xii, 39, 40. See *Isaiah* vi, 9, 10; and compare *Matt.*

xiii, 14, 15: 'þæt on him sī gefylled Esaias witegung, Of gehȳrnysse gē gehȳrað, and gē ne ongytaþ; and lō-ciende gē gesēoþ, and gē ne gesēoð. (15) Sōðlice þises folces heorte is āhyrd, and hig hefelice mid ēarum gehȳrdon, and hyra ēagan beclȳsdon, þē lāes hig æfre mid ēagum gesēon, and mid ēarum gehȳron, and mid heortan ongyton, and sīn gecyrrede, and ic hig gehæle' (cf. also Mark iv, 12; Luke viii, 10).

xii, 41. *pā hē geseah: quando uidit.*

xii, 42. *ut de synagoga non eicerentur.* The negative clause of purpose is here introduced by *þē lāes*, 'lest,' of which the fuller, and apparently the later, form is *þē lāes þe*, as at v, 14; neither form occurs elsewhere in this gospel. Shearin (p. 96) has observed that *Matt.* agrees with *John* in having both forms, and that *Mark* and *Luke*, in contradistinction, agree in the exclusive use of *þē lāes*.

xii, 46. *and nān ðāra þe gelyfð on mē: ut (var. et) omnis qui credit in me* (Notes iii, 20).

xii, 49. *Quia ego ex me non sum locutus.* The Version is inexact as to tense.

CAPUT XIII

Cap. xiii, 1-15. Rubric: the gospel for Maundy Thursday (Guéranger, *Passiontide and Holy Week* p. 378; *Sarum Missal* p. 138). The homilist in *Hom. and Saints' Lives* (pp. 151 f.) discourses on this day on the extended gospel, verses 1-30. In the following notes, this homilist's paraphrases will be cited in part.

xiii, 1. *Ante diem autem festum paschae* (Notes ii, 13). The homilist (p. 152) says: 'Ær ðām symbeldæge þāra ēastrona þe hī on ðære ealdan æ weorðodon.' — *sē Hælend wiste* etc.: *sciens Iesus quia uenit eius*

hora ut transeat (var. *transiret*; Notes vii, 32). — *on ende hē hig lufode : in finem dilexit eos.*

XIII, 2. *Et caena facta, cum diabolus iam misisset in corde ut traderet eum Iudas Simonis Scariothis.* The translator's copy must have omitted *Simonis*. For the collocation on Iudas heortan Scariothes see Notes i, 40; and for belæwde see Notes xiii, 21. Compare the homilist (p. 153): 'and hine lārde þæt hē sceolde Drihten tō dēaðe belæwan' (Notes vii, 32).

XIII, 4, 5. *Ælfric* (*Hom.* ii, 242): 'þā ārās Drihten of ðām gecorde, and āwearp his rēaf swiðe ricene; wearð þā bewæfed mid ānre wæterscýtan, and his gingrena fēt ēadmōðlice āðwōh.' The homilist (p. 155) furnishes still more of variation: 'Hē ðā ārās . . . fram þam gecorenum, and his hrægl āsette. Hē ðā onfēng line, and hine mid begyrde. (5) Hē ðā hēt gēotan wæter on mundlēow, and ongan his þegna fēt þwēan, and þæran mid þý line þe hē wæs begyrded.'

XIII, 9, 10. The homilist (pp. 157, 158): 'þā cwæð hē Pētrus tō him, Drihten, næs nā þæt ān þæt þū mīne fēt þwēa, ac þū ēac þweh mīne handa and mīn hēafod. (10) þā cwæð hē Crīst tō him, Sē man sē ðe āþwægen bið, ne bið him þæs þearf þæt hine man eft þwēa, ac hē þonne bið eall clæne.' The corrected text, *ne beðearf biūton [þæt]*, is herewith confirmed.

XIII, 11. *Sciebat enim quisnam esset qui traderet eum* (Notes XIII, 21).

XIII, 12–15. *Ælfric* (*Hom.* ii, 242): 'And eft his rēaf ārdlice genam, and hī sittende ðisum wordum gespræc, Ic gesette ēow nū sōðe gebýsnunge, þæt ēower ælc sceole oðres fēt āðwēan, swā swā ic Lārēow ēow liðebīg āðwōh.'

XIII, 16. *nē ærenddracca : neque apostolus.* The homilist (p. 160) has 'nē sē ærendraca' (cf. MS. A). See the parallels *Matt.* x, 24; *Luke* vi, 40.

xiii, 17. The homilist (p. 161) again confirms the text: 'Nū gē þās þing witan, ēadige gē beoð gif gē heo gelæstað.'

xiii, 18. *qui manducat mecum* (var. *meum*) *panem*. The homilist (p. 161) also renders *mecum*: 'Sē man sē þe þigeð þysne hlāf mid mē, hē āhefð his hēlan wið mē.'

xiii, 20. See the parallels *Matt.* x, 40; *Luke* x, 16.

xiii, 21. *Amen, amen dico uobis quia unus ex uobis tradet me*. The parallel *Matt.* xxvi, 21 agrees closely: 'Witodlice ic secge ēow þæt ān ēower belæwð mē.' This agreement is noteworthy in respect of *belæwð*, since Dr. Allison Drake has observed (*The Authorship of the West-Saxon Gospels* p. 40) that the rendering of *tradere* by *belæwan* is peculiar to *Matt.* and *John*; that in *Mark* and *Luke* *syllan* is as exclusively employed. Thus, the present passage corresponds to *Mark* xiv, 18: 'Sōðlice ic ēow secge þæt ēower ān þe mid mē yt gesylð mē.' The parallel *Luke* xxii, 21-23 shows that these limits do not affect the use of the noun *læwa*: 'Ðeah hwæðere hēr is þæs læwan hand (*manus tradentis*) mid mē on mýsan . . . þeah hwæðere wā þām men þe hē þurh geseald bið (*per quem tradetur*).' But Dr. Drake has further observed that this translation of *tradere* that is found only in *Matt.* and *John* is restricted to those instances in which the verb 'describes a manifestly treacherous action.' Accordingly *belæwan* is employed at vi, 64, 71; xii, 4; xiii, 2, 11, 21; xviii, 2, 5; and xxi, 20; but not at xviii, 30, 35, 36; and xix, 11, 16. The homilist (p. 161) has: 'Sōð is, sōð is þæt ic ēow secge þæt ēower ān mē tō deaðe selleð' (cf. Notes xiii, 2).

xiii, 23-25. See Notes xxi, 20.

xiii, 26, 27. The homilist's words are (p. 163): 'Sē hit is sē ðe ic þysne bedēptan hlāf ræcan wille. Bestang þā þone hlāf þe hē him on handa hæfde on þæt sealtfæt

þe him beforan stōð, and þā sealde þām Scariothiscan Iudan, and hē hine þā sōna ætt. And æfter þām brēades sticce, ēode him on þæt wiðerwearde dēofol' (cf. *Matt.* xxvi, 25).

xiii, 29. þæt sē Hælend hit cwæde be him: *quia dicit* (var. *dixisset, dixit*) *ei Iesus*. The phrase be him ignores the context (Harris, p. 52).

xiii, 33–36. Rubric: the gospel for Friday in the fourth week after Easter (*Sarum Missal* p. 197).

xiii, 34. *Mandatum nouum do uobis ut diligatis inuicem; sicut dilexi uos ut et uos diligatis inuicem*. The Version agrees with the omission (in some Old Lat. MSS.) of *ut et . . . inuicem*.

xiii, 35. Ælfric (*Hom.* ii, 522): 'Be ðām oncnāwað calle men þæt gē sind mīne folgeras, gif gē habbað lufe ēow betwýnan.'

xiii, 38. Ne cræwð sē cocc ær ðū wiðsæcst mē þriwa: *Non cantabit gallus donec me ter neget*. The parallel passages are at *Matt.* xxvi, 34, 35; *Mark* xiv, 30, 31; and *Luke* xxii, 34 (Cook, *Bibl. Quot.* ii, 291). The sentence in *Luke* runs: 'ne cræwð sē hana tō dæg ær þū mē [ðriwa] ætsæcst.' The word *gallus*, as Dr. Drake (*op. cit.* p. 35) has observed, is always in *John* and *Matt.* rendered by cocc (xiii, 38; xviii, 27; *Matt.* xxvi, 34, 74, 75), and in *Mark* and *Luke* by hana (*Mark* [xiii, 35 *hancrede: galli cantu*] xiv, 30, 68, 72; *Luke* xxii, 34, 60, 61).

CAPUT XIV

Cap. xiv, 1–13. Rubric: the gospel for St. Philip and St. James's Day, May 1 (*Roman Missal* p. 278; *Sarum Missal* p. 364).

xiv, 1. And hē cwæð etc.: *Et ait discipulis suis*. This introductory clause is found chiefly in Old Lat. MSS. (cf. Notes xvii, 11). — and gelyfað on mē: *et in me credite*. The translator may have had before him the Old Lat. variant *creditis*; the rendering should be gelyfað ēac on mē (Harris, p. 38).

xiv, 2. Ælfric (*Hom.* i, 350, and 446): 'On mīnes Fæder hūse sind fela wununga'; — 'Drihten cwæð ær his ūpstige, þæt on his Fæder hūse sindon fela wununga.' This clause also occurs in *Hom. and Saints' Lives* p. 42: 'Þæt on his Fæder hūse syndon manega wununga'; and in Greg. *Dial.* p. 315: 'Manige wicstōwe syndon in mīnes Fæder hūse.' — ne sǣde ic ēow etc.: *si quo minus dixissem uobis quia uado parare uobis locum*. Marshall observes: '*Verborum ordo manifestè turbatur: sed confusionis ratio non est adeò manifesta*.' It is, however, probable that the translator was unfamiliar with the expression *si quo minus* (εἰ δὲ μὴ); this inference is supported by the corresponding failure of the glossators. In punctuating the sentence as interrogative, an attempt has been made to represent the possible intention of the translator. Compare Wiclif: 'if ony thing lesse, Y hadde seid to ȝou, for Y go to make redi to ȝou a place.' — þæt ic fare and wille (Notes iv, 7, 8; vii, 32).

xiv, 6. Ælfric (*Hom.* i, 154, 156): 'Ic eom weig, and sōðfæstnys, and lif' (cf. i, 484: 'Ic eom sōðfæstnys'). In King Alfred's *Soliloquies* (ed. Hargrove) p. 50, the passage is thus introduced: 'For ðām wē gehýrað rēden on ðām godspelle þæt Crīst cwæde þæt hē wēre weig, and sōðfestnes, and lýf.' The Blickling homilist has (p. 17): 'for þon þe Drihten sylfa cwæþ, Ic eom weg sōðfæstnesse.'

xiv, 9. Ætýw ūs pinne Fæder: *Ostende nobis patrem*. The Version requires *patrem tuum*.

XIV, 11. *Non creditis quia ego in Patre, et Pater in me est? alioquin propter opera ipsa credite.* Wiclif: 'Bileue ȝe not that Y am in the Fadir and the Fadir is in me? ellis beleue for thilke werkis.'

XIV, 14. *Si quid petieritis me in nomine meo, hoc faciam.*

XIV, 15-21. Rubric: the gospel for the vigil of Pentecost, Whitsun Eve (*Roman Missal* p. 169; *Sarum Missal* p. 206).

XIV, 15. *Si diligitis me, mandata mea seruare.* Wulfstan translates thus (p. 66): 'Gyf gē mē lufian, folgiað mīnum lārum.'

XIV, 16. *et alium Paracletum dabit uobis, ut maneat uobiscum in aeternum.* The clause of purpose, *æt bēo* etc., omits the pronominal subject. Examples of this construction are not frequent (Shearin, p. 86, prefers to regard *æt* as the relative pronominal subject). The occurrences of *Paracletus* are restricted to this gospel (xiv, 16, 26; xv, 26; xvi, 7); the translation is uniformly *Frēfriend*, except at xiv, 26. *Ælfric* defines the word (*Hom.* i, 550): 'Sē Hālgā Gāst hī gefrēfrað, sē ðe dēð forgyfenysse ealra synna, sē is gehāten Paracletus, *æt* is Frēfrigend, for ðan ðe hē frēfrað bēra behrēowsigendra heortan þurh his gife.' A synonym is added in *Blickling Hom.* (p. 135): 'Ic ēow sende frōfre Gāst (cf. xiv, 26); þæs wordes andgit is swā mon cweþe þingere oþþe frēfriend.'

xiv, 17. *hē ne cann hyne, for ðām þe hē ne gesyhh hyne: quia non uidet eum, nec scit eum.* The Version represents the reading *nescit* for *nec scit* (Harris, p. 36).

xiv, 18. *Ne læte ic ēow stēopcild: Non relinquam uos orfanos.* *Blickling Hom.* p. 131: 'Ne forlæte ic ēow aldorlēase'; Wiclif: 'Y schal not leue ȝou fadirles.'

xiv, 23-31. Rubric: the gospel for Whit Sunday (Guéranger, *Paschal Time* iii, 306; *Sarum Missal* p. 208).

xiv, 23. Ælfric (*Hom.* i, 362): 'Sē ðe mē lufað, hē hylt mīn bebod; and mīn Fæder hine lufað, and wit cumað tō him, and mid him wuniað' (also ii, 314).

xiv, 24. Ælfric (*Hom.* ii, 316): 'Sē ðe mē ne lufað, ne hylt hē mīne word.'

xiv, 26. *Paracletus autem Spiritus sanctus* (Notes xiv, 16). — *ille uos docebit omnia, et suggeret uobis omnia quaecumque dixero uobis.* The Version gives an inadequate rendering of *suggeret* (var. *commouebit, admonebit, commemorabit*). Compare Ælfric (*Hom.* i, 298): 'Hē ēow tiht and gewissað tō eallum ðām ðingum ðe ic ēow sæde.'

xiv, 27. Ælfric (*Hom.* ii, 580): 'Ic forlæte ēow sibbe, and ic forgife ēow mīne sybbe'; *Blickling Hom.* p. 157: 'Ic forlæte mīne sibbe tō ēow. . . and ic ēow sylle mīne sibbe'; *Cura Past.* p. 350: 'Mīne sibbe ic ēow selle, and mīne sibbe ic læte tō iow.'

xiv, 30. *Interrogationes in Genesin* ll. 273-274 (*Anglia* vii, 28): 'þises middaneardes caldor cōm tō mē, and hē on mē nāht his ne āfunde.'

CAPUT XV

Cap. xv, 1-6. Rubric: the gospel for the festival of St. Vitalis, April 28 (*Sarum Missal* p. 363).

xv, 1. Ic eom sōð wineard: *Ego sum uitis uera.* The translator's original may have had *uinea*, for *uitis* (Notes xv, 5).

xv, 2. and hē feormað etc.: *et omnem qui fert fructum purgabit eum* (Notes iii, 20).

xv, 4. *Swā twig . . . him sylf: Sicut palmes non potest ferre fructum a semet ipso.* The phrase of agency, *a semet ipso*, is not adequately rendered by *him sylf*; at xvi, 13 it is translated of him *sylfon*. — būton hit wunige on winearde: *nisi manserit in uite* (var. *uinea*; see the next Note).

xv, 5. *lc eom wineard: Ego sum uitis* (var. *uinea*). It must be denied that *wineard* came to signify *uitis* 'vine.' The Old Latin reading *uinea* in two of the present instances (verses 4, 5) establishes the presumption of the same variant in the third instance (verse 1). The correct rendering of *uitis* would have been *wintrēow*. — Ælfric (*Hom.* i, 310; ii, 432): 'Ne mage gē nān ōing dōn būtan mē' (var. 'to gōde gedōn būtan mē').

xv, 6. and *fordrūwað* etc.: *et aruit; et colligent eos, et in ignem mittunt, et ardent.*

xv, 7-11. Rubric: the gospel for Wednesday within the octave of the Ascension.

xv, 7 and *hyt byð ēower: et fiet uobis.*

xv, 8. *Hom. and Saints' Lives* p. 48: 'On þām bið mīn Fæder gewuldorfullod sōðlice, þæt gē menigfealdne wæstm and micelne forþ beron.' — and *bēon mīne leorningcnihtas: et efficiamini* (var. *sitis*) *mei discipuli.*

xv, 9. *Sicut dilexit me Pater, et ego dilexi uos.* As in many instances, the translator has changed the order of the clauses; cf. *Blickling Hom.* p. 135: 'Swā mē lufode mīn Fæder, swā ic ēow lufige.'

xv, 12-16. Rubric: the gospel for the feast of one or of several of the Apostles: *In festo unius siue plurimorum apostolorum* (*York Missal* ii, 136). Ælfric names the day 'þēs apostolica frēolsdæg,' and he translates the pericope (*Hom.* ii, 522): 'Ðis is mīn bebod, þæt gē lufion ēow betwýnan, swā swā ic ēow lufode. (13) Næfð nān

mān mārān lufe þonne hē sylle his sǣwle for his frēondum. (14) Gē sind mīne frýnd, gif gē dōð swā swā ic ēow bebēode. (15) Ne hāte ic ēow þēowan; for ðan ðe sē þēowa nāt hwæt his hlāford dēð. Ic hēt ēow mīne frýnd; for þan ðe ic cýdde ēow swā hwæt swā ic æt mīnum Fæder gehýrde. (16) Ne gecure gē mē, ac ic gecēas ēow, and ic sette ēow þæt gē faron and beron wæstm, and ēower wæstm þurhwunige; and swā hwæt swā ge biddað æt mīnum Fæder on mīnum naman, hē sylð ēow.'

xv, 13. Compare the following paraphrases: Wulfstan (p. 111): 'Hwā mæg æfre oðrum furðor frēondscipe gecýðan þonne hē his āgen feorh gesylle, and ðurh þæt his frēond wið dēað āhredde?' and *Hom. and Saints' Lives* (p. 153): 'Ne mæg nān man wið oðerne mārān lufan gecýðan þonne þæt hwylc mann his sylfes feorh for his frēond sette.'

xv, 14. Ælfric (*Hom.* ii, 316): 'Gē bēoð mīne frýnd, gif gē wyrcende bēoð ðā ðīncg ðe ic bebēode ēow tō gehealdenne.'

xv, 15. Ælfric (*Lives of Saints* i, 30): 'Ne hāte ic ēow nā þēowan, ac gē synd mīne frēond.'

xv, 17-25. Rubric: the gospel for the feast of one or of several of the Apostles (*Sarum Missal* p. 475; *York Missal* ii, 133); cf. *Luke* x, 1-7: 'Dis godspel sceal tō ānes apostoles mæssan' (Ælfric, *Hom.* ii, 528).

xv, 18. Ælfric (*Hom.* i, 556): 'Gif ðes middangeard ēow hatað, wite gē þæt hē mē hatode ær ēow.'

xv, 19. Ælfric (*Hom.* ii, 366): 'Ic ēow gecēas of middanearde.'

xv, 20. Gif hī mē ēhton: *Si me persecuti sunt*. Consistency with the following clause, ēhtan ēower, would require the genitive mīn (*Wulfing*, § 11); cf.

Ælfric (*Hom.* i, 556): 'Gif hi min ehton, þonne ehtað hi eac eower.'

xv, 25. *Quia odio me habuerunt* (var. *oderunt me*) *gratis*. Wiclif: 'For thei hadden me in hate withouten cause.' þæt (Notes i, 32).

xv, 26—xvi, 4. Rubric: the gospel for Sunday within the octave of the Ascension (Guéranger, *Paschal Time* iii, 214; *Sarum Missal* p. 203).

xv, 26. Donne sē Frēfriend cymð: *Cum autem uenerit Paracletus* (Notes xiv, 16). Ælfric (*Hom.* i, 280): 'Sē Frōforgāst þe ic eow āsendan wille, Gāst ðære sōðfæstnyssæ þe of minum Fæder gæð, hē cȳð gecȳðnyssæ be mē.'

CAPUT XVI

xvi, 3. *Et haec facient quia nouerunt etc.*

xvi, 5—15. Rubric: the gospel for the fourth Sunday after Easter (Guéranger, *Paschal Time* ii, 269; *Sarum Missal* p. 196).

xvi, 5. *et nemo ex uobis interrogat me, Quo uadis?* The Version agrees with the Old Latin variant *quo uado* (Notes ii, 7).

xvi, 7. Frēfriend: *Paracletus* (Notes xiv, 16); cf. Greg. *Dial.* p. 177: 'Gif ic on weg ne gewite, þonne ne cymð nā tō eow sē Frōfergāst . . . Nymþe ic heonan gange, sē Frōfergāst ne cymð tō eow.'

xvi, 12. *Cura Past.* p. 236: 'Fela ic hæbbe eow tō sæcganne, ac gē hit ne magon nū gīt āberan.' — ac gē hyt ne magun nū ācuman: *sed non potestis portare modo*. The verb ācuman is used with the signification of 'portare' by Wulfstan (p. 22, l. 23) and by Ælfric (*Hom.* i, 4, l. 8).

xvi, 13. The Version follows the text: *docebit uos*

omnem ueritatem; so Wiclif: 'he schal teche þou al trewthc.'

xvi, 16-22. Rubric: the gospel for the third Sunday after Easter, that is, Sunday in the second week after the octave of Easter, which included Low Sunday (Guéranger, *Paschal Time* i, 205, ii, 213; *Sarum Missal* p. 194).

xvi, 17. *Dixerunt ergo ex discipulis eius* (var. *Dixerunt discipuli eius*). — and, þæt ic fare: *et quia uado ad patrem*. Ignoring the repetition from the preceding verse, the translator has regarded *quia* as introducing direct discourse (Notes i, 32).

xvi, 19. *De hoc quaeritis inter uos quia dixi*. With the Version compare Wiclif: 'Of this thing ȝe seken among þou, for Y seide' (Notes xvi, 26).

xvi, 20. Ælfric (*Hom.* i, 142): 'Gē bēoð geunrōt-sode on þisum life, ac ēower unrōtnys bið āwend tō ēcere blisse.'

xvi, 22. *Cura Past.* p. 186: 'Eft ic ēow gesīo, ond ðonne blissiað ēowre heortan, ond ēowerne gefēan ēow nān mon æt ne genimð.'

xvi, 23-30. Rubric: the gospel for the fourth Sunday after the octave of Easter, that is, the fifth Sunday after Easter, Rogation Sunday (Guéranger, *Paschal Time* iii, 122; *Sarum Missal* p. 197).

xvi, 23. Ælfric (*Hom.* i, 466): 'Sōð ic ēow secge, Swā hwæt swā gē biddað on mīnum naman æt mīnum Fæder, hit bið ēow getiðod;' and (*Lives of Saints* i, 188): 'Sōð ic ēow secge, Eow sylð mīn Fæder swā hwæs swā gē hine biddaþ hēr on mīnum naman.'

xvi, 26. *et non dico uobis quia ego rogabo Patrem de uobis*. As at xvi, 19, *quia* is not correctly rendered.

xvi, 30. *in hoc credimus*. Wiclif: 'in this thing we bileuen.'

xvi, 31. *Nū gē gelyfað?* The translator presumably did not have in mind the interrogative character of the clause. Wiclif: 'Now ȝe bileuen.'

xvi, 33. *Interrogationes in Genesis* l. 272 (*Anglia* vii, 28): 'Trūwiað and bēoð gebylde; ic oferswiðe þisne middaneard.'

CAPUT XVII

Cap. xvii, 1-11. Rubric: the gospel for Rogation Wednesday at the vigil of the Ascension (*Sarum Missal* p. 200; *York Missal* i, 146; *Roman Missal* p. 165). Ælfric, at the opening of his homily for this vigil, comments thus (*Hom.* ii, 360): 'þis godspel belimpð swiðe þearle tō ðære mæran frēolstīde þe tō merigen bið; for ðan ðe on ðām dæge āstāh sē Hælend æfter his æriste up tō his Heofenlican Fæder. Nū tō dæg is sē uigilia þære mæran frēolstīde ðe tō merigen bið, and for ði rædað Godes ðēowas ðis godspel nū tō dæg þe sprecð ymbe his fundunge, and hū hē betæhte ealle ðā gelēafullan his Fæder, ær ðan ðe hē up āstige.'

Ælfric (*Hom.* ii, 360; see Cook, *Bibl. Quot.* ii, 176) translates the gospel thus: 'Sē Hælend cwæð tō his Fæder, upp āhafenum ēagan tō heofonum, Fæder mīn, sē tīma cōm; mærsa þinne Sunu, þæt þīn Sunu þe mærsie: (2) swā swā þū forgæafe him anweald ealles flæscs, þæt hē forgife ēce lif þām eallum þe ðū him forgæafe. (3) Þis is sōðlice ēce lif, þæt hī ðe ænne oncnāwan sōðne God, and þone þe ðū āsendest, Hælend Crist. (4) Ic mærsode þē ofer eorðan; ic geendode þæt weorc þe ðū mē forgæafe tō dōnne. (5) Mærsa mē nū, Fæder, mid þē sylfum, mid þære mærsunge þe ic hæfde mid þē ær ðan þe middaneard wære. (6) Ic geswutelode þinne naman þām mannum þe ðū mē forgæafe on mid-

danearde; þine hi wæron, and þu hi mē forgēafe; and hi hēoldon þine spræce. (7) Nū hi oncnēowon þæt ealle þā þing þe ðū mē forgēafe syndon fram þē; (8) for ðan ðe ic him forgeaf þā word þe þu mē forgēafe; hi underfēngon and oncnēowon sōðlice þæt ic fram þē fērde, and hi gelȳfdon þæt þu mē sændest. (9) Ic gebidde for hi; ne bidde ic for middanearde, ac for ðā þe ðū mē forgēafe, for ðan ðe hi synd þine; (10) ealle mine þing synd þine, and þine synd mine; and ic eom gemærsod on him. (11) Ne eom ic heononforð on middanearde; hi synd on middanearde, and ic cume tō ðē.'

xvii, 1. and āhōf upp his ēagan (Ælfric, 'ūppāhafenum ēagan'): *et subleuatis oculis*. The Version agrees with the Old Latin reading, *et leuauit oculos suos*.

xvii, 2. ælces mannes (Ælfric, 'ealles flæscs'): *omnis carnis*.

xvii, 3. Again cited by Ælfric (*Hom.* i, 42): 'þæt is ēce lif, þæt hi ðē oncnāwon sōðne God, and ðone ðe þu āsendest, Hælend Crīst.'

xvii, 5. *Et nunc clarifica me, tu Pater, apud temet ipsum, claritate quam habui prius quam mundus esset apud te*. The phrase, mid ðære beorhtnysse, is supported by Ælfric's rendering, 'mid þære mærsunge.'

xvii, 7. gecnēowon: *cognouerunt* (Notes v, 42; x, 5).

xvii, 8. þæt ic cōm of þē: *quia a te exiui*. The correction of the text is again supported by Ælfric: 'þæt ic fram þē fērde.' The error in the MSS. of the Version is merely scribal (cf. verse 11 below).

xvii, 11-15. Rubric: the gospel for Wednesday in the fourth week after Easter (*Sarum Missal* p. 196).

xvii, 11. And nū ic ne eom on middanearde: *Et iam non sum in mundo*. The MSS. of the Version have com (for eom), inverting the scribal error of verse 11 above. — The pericope is introduced by On ðære tide

se Hælend . . . cwæð, for which no Latin equivalent is reported (cf. Notes xiv, 1). — heald . . . þæt þū mē sealdest: *serua eos . . . quos* (var. *quod*) *dedisti mihi*.

XVII, 13. *ut habeant gaudium meum impletum in semet ipsis*. The Version reproduces the construction of the predicate participle *impletum* (Notes xviii, 24).

XVII, 14. and middaneard hī hæfde on hatunge: *et mundus odio eos habuit*. Wiclif: 'and the world hadde hem in hate.'

XVII, 17. Gehālga hī on sōðfæstnysse: *Sanctifica eos in ueritate*. The reading of the MSS. of the Version, Gehālga him sōðfæstnysse, is partially corrected in MS. B by changing him into hii. This erroneous him may have been obtained, by a scribal blunder, from original hī on. The phrase on sōðfæstnysse (*in ueritate*) recurs at verse 19 below.

XVII, 19, 20. And for hig: *Et pro eis*; — ne gebidde ic for hī āne: *non pro his autem rogo tantum*. In these phrases, for with the accusative denotes 'in behalf of' (Wulfing, § 656); cf. Ælfric (*Hom.* ii, 368): 'Ne bidde ic nā for ðisum ānum, ac ēac swilce for ðā ðe on mē gelyfað þurh heora word.'

XVII, 23. Ic eom on him, and þū eart on mē: *Ego in eis, et tu in me* (cf. verse 26 below).

XVII, 24. Ælfric (*Hom.* ii, 368): 'Fæder mīn, ic wille þæt ðā þe ðū mē forgēafe beon mid mē ðær ðær ic bēo; þæt hī mīne mārðe gesēon ðe ðū mē forgēafe; for ðan ðe ðū lufadest mē ær middaneardes gesetnysse.' The Version is flexible in the last clause, ær middaneard gesett wæs (*ante constitutionem mundi*).

XVII, 26. *ut dilectio qua dilexisti me in ipsis sit, et ego in ipsis* (cf. verse 23 above).

CAPUT XVIII

Cap. xviii, xix. Rubric: the 'Passion according to St. John' for the Morning Service on Good Friday (Guéranger, *Passiontide and Holy Week* p. 468; *Sarum Missal* p. 145).

xviii, 2, 5. **belæwde: tradebat** (Notes xiii, 21).

xviii, 4-8. **Ælfric** (*Hom.* ii, 246): 'Hwæt, ðā sē Hælend him tōgēanes stōp, and unforht āxode hwæne hī sōhton. (5) Hī ðā cwædon þæt hī Crīst sōhton. Ðā sæde hē him, Ic hit sōðlice eom. (6) Hī ðā mid þām worde wendon under bæc, feallende tō eorðan, mid fryhte fornumene. (7) Eft ðā siððan āxode sē Hælend hwæne hī sōhton swā swiðe gewæpnode. Hī eft andwyrdon mid þām ærran worde; cwædon þæt hī ðone Hælend habban woldon. (8) þā andwyrde hē mid þām ylcan worde, Ic ēow sæde ær þæt ic sē ēom; gif gē mē sēcað, lætað mine gynggran aweg.'

xviii, 9. **þæt ic nānne þæra etc.: Quia quos dedisti mihi, non perdidi ex ipsis quemquam.** By changing the order of the clauses the translator has gained idiomatic directness. For **þæt** see Notes i, 32.

xviii, 10-12. The parallel passages are *Matt.* xxvi, 50-54; *Mark* xiv, 46, 47; *Luke* xxii, 49-51 (Cook, *Bibl. Quot.* ii, 293).

xviii, 11. *Ancient Laws and Institutes of England* ii, 386: 'Dō þæt sweord on ðā scēaðe raðe, and geswic þæs gefeohtes.'

xviii, 13-18, 25-27. The parallel passages are *Matt.* xxvi, 57, 58, 69-75; *Mark* xiv, 53, 54, 66-72; *Luke* xxii, 54-62 (Cook, *Bibl. Quot.* ii, 294).

xviii, 14. **for folc (MS. A, folce): pro populo** (Notes xvii, 19, 20).

xviii, 17. *Cwyst þū : Numquid* (Notes iii, 4).

xviii, 20. *Ego palam locutus sum mundo . . . et in occulto locutus sum nihil*. The MSS. of the Version transmit an error in the rendering of *locutus sum* in the first clause (cf. verses 21, 23 below).

xviii, 21, 23. *qui audierunt quid locutus sum* (var. *sim*) *ipsis*; — *Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me caedis?* In the first clause the variant reading (*sim*) suggests the possible retention in the text of *spræce* as a preterit subjunctive. Henshaw (p. 52), after classifying the two instances of *spræce* in verse 23 as possible preterit subjunctives, believes it "more probable that these forms are present," with the vowel *æ* for *e* (Cosijn, *Altwestsächsische Grammatik* § 20; Notes xix, 36). The text has been changed to conform with the correction in MS. A at verse 20 above.

xviii, 24. *Et misit eum Annas ligatum*. The construction of the predicate participle is reproduced in *gebundene* (-ene for -enne, see Sievers³, §§ 231, 4; 296 *Anm.* 3; Notes xvii, 13).

xviii, 25. *Cwyst þū : Numquid* (Notes iii, 4).

xviii, 27. *sē cocc crēow : gallus cantauit* (Notes xiii, 38).

xviii, 28, 33, 37, 38. The parallel passages are *Matt.* xxvii, 1, 2, 11–14; *Mark* xv, 1–5; *Luke* xxiii, 1–5 (Cook, *Bibl. Quot.* ii, 296).

xviii, 28. *Adducunt ergo Iesum a Caiapha* (var. *ad Caiaphan*) *in praetorium*; cf. Wiclif: 'Thanne thei led-den Jhesu to Cayfas in to the moot halle.' — *sed manducarent pascha* (Notes ii, 13); cf. Wiclif: 'but that thei schulden ete pask.'

xviii, 30. *non tibi tradidissemus eum* (Notes xiii, 21).

xviii, 34. *an alii tibi dixerunt de me?* The Old Lat. MS. *a* omits *de me*.

xviii, 35. *Cwyst þū: Numquid* (Notes iii, 4). — *ðē sealdon mē: tradiderunt te mihi* (Notes xiii, 21).

xviii, 36. *ut non traderer Iudaeis; nunc autem regnum meum non est hinc. nāre geseald* (Notes xiii, 21); MS. A represents *nunc* by *nū* above the line. Cf. Wiclif: 'that Y schulde not be takun to the Jewis; but now my kingdom is not here.'

xviii, 37. *Ælc þæra þe ys on sōðfæstnysse: omnis qui est ex ueritate* (Notes iii, 20). MS. A glosses on with of.

xviii, 38. *Ego nullam inuenio in eo causam.* The tense of *funde* (Sievers, § 386, *Anm.* 2) is not supported by any reported variant; so also at xix, 4, 6.

xviii, 39, 40. The parallel passages are *Matt.* xxvii, 15-18, 20; *Mark* xv, 6-11; *Luke* xxiii, 16-19 (Cook, *Bibl. Quot.* ii, 297).

CAPUT XIX

Cap. xix, 1-3. The parallel passages are *Matt.* xxvii, 26-30; *Mark* xv, 15-19 (Cook, *Bibl. Quot.* ii, 298).

xix, 4. *funde: inuenio* (Notes xviii, 38).

xix, 5. And Pilatus *sæde* him, *Hēr is mann: Et dicit* (var. *dixit*) *eis, Ecce homo.* The scribe of MS. A observed the demand for the clear indication of the subject of *sæde* (see the foot-notes).

xix, 6. *clamabant dicentes, Crucifige (eum), crucifige. Dicit* (var. *dixit*) *eis Pilatus, Accipite eum uos, et crucifigite; ego enim non inuenio in eo causam. funde* (Notes xviii, 38).

xix, 11. *Non haberes potestatem.* It is only MS.

Corp. that has the erroneous *Næfst* in this apodosis. — *sealde*: *tradidit* (Notes xiii, 21).

XIX, 12. *ælc þæra þe . . . dēð*: *omnis qui se regem facit* (Notes iii, 20). — *ys þæs Cāseres wiðersaca* translates freely *contradicit Caesari*; cf. Wiclif: 'ajenseith the emperoure.'

XIX, 14. *Hit wæs þā ēastra gegearcungdæg*: *Erat autem parasceue paschae*. The remaining occurrences of *parasceue* are at verses 31, 42; *Matt.* xxvii, 62; *Mark* xv, 42; *Luke* xxiii, 54.

XIX, 16–19. The parallel passages are *Matt.* xxvii, 31, 35–38; *Mark* xv, 20, 24, 26; *Luke* xxiii, 33, 34, 38 (Cook, *Bibl. Quot.* ii, 299).

XIX, 17. *and hē bær etc.*: *et baiulans sibi crucem exiuit*. The MSS. of the Version agree in the erroneous reading *bæron*, which may be due to the attraction of the preceding plural verbs; see the alteration in MS. A.

XIX, 18–20. *Ælfric* (*Hom.* ii, 254): 'þā hēngon ðā cempan Crist on æle-middan, and þā twēgen sceaðan him on twā healfa. And Pilatus āwrāt þæs wītes intingan on ānre tabelan mid þrīm gereordum, Ebrēiscum, and Grēciscum, and Lēdenum samod, þēs is sē Hælend, Iudeiscra Cyning; and āsette ðis gewrit sōna tō ðære rōde.'

XIX, 21. *ac þæt hē cwæde*: *sed quia ipse dixit*. The usual construction would require *cwæð*.

XIX, 23. *Ælfric* (*Hom.* ii, 254): 'þā dældon ðā cwelleras Cristes rēaf on fēower, heora ælcum his dæl, swā him dēmdes sēo tā; and hēoldon his tunecan untō-slitene, for ðan ðe hēo wæs eal būton sēame.'

XIX, 24. *and ofer mīne rēaf*: *et in* (var. *super*) *uestem meam*.

XIX, 25–27. *Ælfric* (*Hom.* ii, 256): 'Sēo hālige Maria, þæs Hælandes mōder, stōd wið ðā rōde ðearle drēorig, and Iohannes samod, hire swuster bearn. (26)

Ðā clypode Drihten tō his drēorian mēder, Efne, hēr hangað nū ðin sunu, fæmne ! . . . (27) Hē cwæð tō Iohanne, Hēr stænt ðin mōdor ! Þā hæfde Iohannes hire siððan gýmene mid geswæsum ðenungum, ā on ðisum life.' The passage is again freely handled (*Hom.* i, 438 ; cf. i, 58) : ' Ðā cwæð hē tō his āgenre mēder, Ðū fæmne, hēr is þin sunu ! Eft hē cwæð tō Iohanne, Lōca nū, hēr stent þin modor. Syððan of þām dæge hæfde sē godspellere Iohannes gýmene þære hālgan Marian, and mid carfulre þenunge, swā swā āgenre mēder, gehýrsumode.'

xix, 25. *Maria Cleophe.* *O. E. Martyrology* p. 196 : ' Simon wæs sancta Marian swystorsunu, Cristes mōdrian sunu, sēo ys nemned on Cristes bōcum Maria Cleophe.'

xix, 28-30. The parallel passages are *Matt.* xxvii, 45-50 ; *Mark* xv, 33-37 ; *Luke* xxiii, 44-46 (*Cook, Bibl. Quot.* ii, 300).

xix, 29. *hī bewundon etc. : ille autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori eius.*

xix, 31-34. *Ælfric* (*Hom.* ii, 260) : ' Ða wælhreo-wan Iudei noldon geðafian, for ðām symbeldæge, þæt hī swā hangōdon cuce on ðām rōdum, ac woldon hī ācwellan, and bādon Pilate þæt man heora sceancan tōbræce ær þære ēastertide, and of ðām rōdum āwurpe. (32) Þā cōmon ðā cempān mid cwylmbærum tōlum, and sōna ðæra sceaðena sceancan tōbræcon ðe ðā gýt cwylmigende cuce hangodon. (33) Hī gemetton ðā Crīst middanearde dēadne, and his hālgan sceancan scænan ne dorston ; (34) ac ān ðæra cempēna mid cwealmbærum spere his sidan geopenode, and of ðære ūt flēow blōd and wæter samod ' (see also *Hom.* i, 216 ; ii, 282 ; and for the later liturgical employment of this passage (30-35), see Guéranger, *The Time after Pentecost* i, 460 ; iii, 476).

xix, 30. *āgef his gāst : tradidit spiritum* (*Notes* xiii, 21).

xix, 32. *Venerunt ergo milites, et primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo.* After the first clause the Version runs thus defectively: and bræcon ærest ðæs sceancan þe mid him āhangan wæs. Thus *primi* has been misrepresented as *primum*, and *et alterius* has been omitted. There is trace of an effort at correction in MS. A, in the reading myd hym hangedon. Wiclif has: 'and thei braken the thies of the firste, and of the tothere, that was crucified with him.'

xix, 33. and gesawon: *ut* (var. *et*) *uiderunt*.

xix, 36. Ne forbræce gē nān bān on him: *os non comminuetis ex eo.* The present indicative (with the signification of a future) forbræce has the exceptional vowel æ for e (Notes xviii, 21, 23). Ælfric interprets the prophetic passages referred to (*Hom.* ii, 282): 'þā gemettan ne mōston þæs lambes bān scēnan, nē ðā cempan ðe Crīst āhēngon ne mōston tōbrecean his hālgan sceancan, swā swā hī dydon þæra twēgra sceaðena ðe him on twā healfa hangodon.'

xix, 37. And eft ððer gewrit segð: *Et iterum alia scriptura dicit.* This clause may have been wanting in the translator's original; the later hand in MS. A has supplied it. Ælfric's paraphrase runs thus (*Hom.* ii, 282): 'and hī sceolon gesēon æt þām micclan dōme hwæne hī gewundodon wælrēawlice on rōde.'

xix, 38-42. The parallel passages are *Matt.* xxvii, 57-61; *Mark* xv, 42-47; *Luke* xxiii, 50-56 (Cook, *Bibl. Quot.* ii, 302). Ælfric (*Hom.* ii, 260), 'þā sum rice ðegen ðearle wæs gelyfed dearnunge on Drihten for ðām drystigum folce, his nama wæs Ioseph; and hē genēalæhte ðā hrædlice on æfen tō ðām ealdormen, bæd þæt hē mōste Drihtnes lic bebyrian. [þā wundrode Pilatus þæt hē swā hraðe gewāt (*Mark* xv, 44),] and geðafode ðām ðegene þæt he hine behwurfe. (39) Ðā cōm ēac

Nichodemus mid gemengedre sealfe of myrran and alwan, manegra punda gewyht. (40) And hī bewundon his līc mid linenre scȳtan, gedeced mid wyrtum, swā swā heora gewuna wæs. (41) þā stōd on ðære stōwe sum stānen ðrūh on ðære næfre ne læg nān corðlic mann. (42) Ðā lēdon ða þegenas ðone Hælend ðæron' (cf. *Hom.* i, 216).

xix, 38. *Post haec autem rogauit Pilatum Ioseph ab Arimathia, eo quod esset discipulus Iesu, occultus autem propter metum Iudaeorum, ut tolleret corpus Iesu.* — þæt hē mōste niman (Notes vii, 32). — þis hē dyde dearnunga; *occultus* has thus been wrongly interpreted as relating to the action expressed by *rogauit* (Handke, p. 29; Harris, p. 48).

xix, 39. and brōhte etc.: *ferens mixturam murrae et aloe, quasi libras centum.* Compare the use of *wyrt-gemang* at xii, 3; and in the following verse. — *boxa* may indicate a variant in the translator's original.

xix, 42. *Ibi ergo propter parasceuen Iudaeorum, quia iuxta erat monumentum, posuerunt Iesum.* "The translator takes the implied subject of *erat* to be *parasceue*, and construes *monumentum* as object of *iuxta*" (Harris, p. 44). A direct translation would be: for þæra Iudea gearcunge, for þām þe sēo byrgen wæs nēah (cf. Wiclif: 'for the vigilie of Jewis feeste, for the sepulcre was niȝ'). — *gearcung* (Notes xix, 14).

CAPUT XX

Cap. xx, 1-9. Rubric: the gospel for Saturday in Easter Week (Guéranger, *Paschal Time* i, 320; *Sarum Missal* p. 187).

xx, 1. Witodlice on ānon restedæge: *Una autem sabbati.* So at *Luke* xxiv, 1. — The parallel passages

are *Matt.* xxviii, 1, 5-7; *Mark* xvi, 1, 2, 4-7; *Luke* xxiv, 1-7 (Cook, *Bibl. Quot.* ii, 303).

xx, 2. The parallel passages are *Matt.* xxviii, 8; *Mark* xvi, 8; *Luke* xxiv, 9-11 (Cook, *Bibl. Quot.* ii, 303).

xx, 4. *forarn Petre forne, and cōm raðor: prae-
cucurrit citius Petro, et uenit primus.* The Version may represent the variant reading *ante Petrum*; and *raðor* may be due to *prior* (for *primus*).

xx, 6. Compare *Luke* xxiv, 12: *þā ārās Petrus and
arn tō þære byrgene, and ālütende hē geseah ā
linwæda sylfe ālēde.*

xx, 7. *ne læg hyt, etc.: non cum lintheaminibus po-
situm, sed separatim inuolutum in unum locum.* By the
introduction of the finite verb *læg*, the construction of
gefealden, as object of *geseah*, has been interrupted.

xx, 9. *quia oportet eum a mortuis resurgere* (Notes
vii, 32).

xx, 10. *Abierunt ergo iterum ad semet ipsos discipuli.*
Wiclif: 'Therfor the disciplis wenten eftsoon to hem silf.'

xx, 11-18. Rubric: the gospel for Thursday in
Easter Week (Guéranger, *Paschal Time* i, 277; *Sarum
Missal* p. 184).

xx, 12. *ānne æt þām hēafdon and ððerne at þām
fōtum, þær ðæs Hælandes lic ālēd wæs: unum ad
caput et unum ad pedes, ubi positum fuerat corpus Iesu.*
In the phrase *æt þām hēafdon*, denoting the head-end
of the tomb, the plural is idiomatic.

xx, 18. *Uenit Maria Magdalene adnuntians discipu-
lis, Quia uidi Dominum, et haec dixit mihi.* The particle
Quia is not translated (Notes i, 32); cf. Wiclif: 'That
Y sai the Lord, and these thingis he seide to me.'

xx, 19-31. Rubric: the gospel for Low Sunday
(Guéranger, *Paschal Time* i, 342; *Sarum Missal* p. 190).

Ælfric renders the pericope at the head of his homily for this day (*Hom.* i, 230; Cook, *Bibl. Quot.* ii, 177): 'Æfter ðæs Hælandes æriste wæron his discipuli belocene on ānum hūse for þæs Iudeiscan folces ōgan. Ðā on ānum restedæge cōm sē Hælend in tō heom, and cwæð heom tō, Sý sibb betweox ēow. (20) Ðā þā hē þis cwæð, þā ætēowde hē him his handa and his sīdan. And hī wæron swýðe blīðe þurh his ærist and his tōcyme. (21) Hē cwæð þā eft, Sý sibb betweox ēow; swā swā mīn Fæder āsende mē, swā wille ic ēac sendan ēow. (22) Ðā āblēow hē him onuppon, and cwæð, Underfōð Hāligne Gāst: (23) ðæra manna synna þe gē forgifað, þæra bēoð forgifene; and þām þe gē oftēoð þā forgyfennysse, þām bið oftogen. (24) Ðā næs Thomas þær, ān þæra twelf apostola. (25) Eft, þā ðā Thomas cōm, þā cwædon his gefēran him tō, Wē gesāwon þone Hælend. Hē andwyrde, Ne gelýfe ic þæt hē of dēaðe ārise, būton ic gesēo þā dolhswaðu on his handum, and on fōtum, and on sīdan. (26) Ðā eft embe seofon niht cōm sē Hælend inn tō heom, þær hý beclýsede wæron, and cwæð, Sý sibbe betweox ēow. (27) Ðā cwæð hē tō Thoman, Sete þīne hand on mīnum dolhswaðum, and grāpa mīne handa and mīne sīdan, and ne bēo þū nā ungelēaful þæt ic of dēaðe ārise, ac gelýf. (28) Thomas þā scēawode and grāpode, and cwæð him tō, Ðū eart mīn Drihten and mīn God. (29) Him andwyrde sē Hælend, Ðū gelýfst, for ðām þe þū mē gesāwe; ac þā bēoð gesælige þe hit ne gesāwon, and hwæbere gelýfað. . . . (30) Sē Hælend worhte fela oðre tǣcna on gesihðe his leorningcnihta, þe næron gesette on Crīstes bēc. (31) þās wundra sind āwritene tō ðī þæt gē sceolon gelýfan þæt sē Hælend is Godes Sunu; and gē sceolon habban þæt ēce lif þurh ðone gelēafan.'

xx, 19, 20, 21. The parallel passages are *Mark* xvi,

14, 15; *Luke* xxiv, 36, 40, 41, 49 (Cook, *Bibl. Quot.* ii, 304).

xx, 19. *Cum esset ergo sero die illo, una sabbatorum* (τῇ ἡμέρᾳ ἐκελυγ τῇ μιᾷ τῶν σαββάτων). The Graecism *una sabbatorum* (which fails to convey the required meaning, 'the first of the week') is rendered too literally; so too in Wiclif: 'Therfor whanne it was eue in that dai, oon of the sabatis.'

xx, 23. Ælfric (*Hom.* i, 370) 'Ðæra manna synna þe gē forgyfað bēoð forgyfene; and ðām ðe gē forgifynysse ofunnon, him bið oftogen sēo forgyfenys.' Compare also *Matt.* xvi, 19; xviii, 18 (Cook, *Bibl. Quot.* ii, 260).

xx, 24. *Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando uenit Iesus.* By the particularity of the context (cf. Notes xi, 16; xxi, 2) the translator has been led to take the additional step required to define the name *Didymus* (δίδυμος, 'twin'); in this definition he has, however, been surpassed in clearness by the martyrologist (*O. E. Martyrology* p. 220): 'sē wæs on Grēcisc nemned *didimus*, ond on Romanisc *geminus*, þæt is on ūre geþode getwyn; for ðām hē wæs swā geciged for ðām þe hē wæs ūrum Hælende gelic on menniscra onsýne. It is, of course, the Semitic name Thomas that signifies 'twin,' and is translated by δίδυμος.

xx, 25. þæra nægela fæstnunge: *fixuram clauorum.* The translator has overlooked the special meaning of *fixuram* (τὸν ῥήπον), 'uestigium,' 'print'; and Wiclif has done the same: 'the fitching of the nailis.' Ælfric (as cited above, and *Hom.* i, 302) uses 'doh-swæð,' in close agreement with which is 'doh' of the *Blickling Hom.* p. 91: 'And hē ēac ætēowde þā wunda ond þāra nægla doh þām ungelēaffullum mannum' (cf. *O. E. Martyrology* p. 52).

xx, 26. *belocenum duron: ianuis clausis*. In Anglo-Saxon the absolute construction is in the dative case. It is a foreign idiom, and in all literary translations into Anglo-Saxon there is a tendency to avoid it. Thus, of the twelve occurrences of the construction in the original of this Gospel, it is reproduced only in this one instance (Morgan Callaway, Jr., *The Absolute Participle in Anglo-Saxon* p. 13: Wülfing, §95).

xx, 28. *Respondit Thomas et dixit ei, Dominus* (Old Lat. var. *tu es Dominus*) *meus et Deus meus*.

xx, 29. Ælfric (*Hom.* i, 234): 'Hē cwæð tō Thoman, þū gelyfst, for ðan ðe ðū mē gesāwe. . . . Gesælige bēoð þā þe mē ne gesāwon, and þeah on mē gelyfað'; and (*Hom.* i, 190): 'Eadige bēoð þā þe mē ne gesēoð, and hī hwæðere gelyfað on mē.'

xx, 31. *et ut credentes uitam* (var. *uitam aeternam*) *habeatis in nomine eius*.

CAPUT XXI

Cap. xxi, 1-14. Rubric: the gospel for Wednesday in Easter Week (Guéranger, *Paschal Time* i, 250; *Sarum Missal* p. 182). At the beginning of his homily for this day, Ælfric recites the pericope in his own manner (*Hom.* ii, 288; Cook, *Bibl. Quot.* ii, 178): 'Sē Hælend hine geswutelode æfter his æriste æt þære sære Tyberiadis his seofon leorningcnihtum on fixnoðe. (2) þær fixode Petrus, and Thomas, and Nathanael, Iacobus and Iohannes, and oðre twēgen þæra naman ne nemde sē god-spellere. (3) Hī swuncon ealle ðā niht on idelum fixnoðe, and nænne fisc ne gelæhton. (4) Ðā on merigen stōd sē Hælend on ðām strande, and swā ðeah hī ne mihton hine oncnāwan. (5) Sē Hælend him cwæð tō, Gē cnapan,

hæbbe gē ænige syflinge begyten? Hi cwædon, Nese. (6) Drihten cwæð, Wurpað ēower net on ðā swiðran healfe þæs rēwettes, and gē gemētað. Hī ðā wurpon þæt net on ðā swiðran healfe, and hit slōh sōna swā ful fixa þæt hī hit earfoðlice ātēon mihton. (7) Þā cwæð Iohannes tō Petre þæt hit wære sē Hælend þe on ðām strande stōd. Hwæt, ðā Petrus hine begyrde, and swam tō lande; (8) ðā oðre six cōmon mid rēwette. (9) Ðā gesāwon hī on ðām lande licgan glēda, and fisc onuppan, and hlāf ðær on em. (10) Þā cwæð sē Hælend, Bringað of þām fixum þe gē nū gelahton. (11) Petrus ðā tēah þæt net tō lande, nið micclum fixum āfylled; þær wæron on oðer healf hund fixa and ðrȳ fixas; and þæt net swā tēah ābolode. (12, 13) Sē Hælend cwæð tō him, Cumað and gereordiað ēow. And hē sealde him ðā hlāf and fisc. Heora nān ne dorste hine āxian hwæt hē wære, for ðan þe hī ealle wiston þæt hē wæs sē Hælend, and him nān tīng þæs ne twȳnode.

xxi, 1. *Postea manifestauit se iterum Iesus ad mare Tiberiadis: manifestauit autem sic.*

xxi, 2. *Ðe ys gecweden gelicost: qui dicitur Didymus* (Notes xx, 24). — Zebedeus as a genitive occurs also at *Matt.* xxvi, 37, and *Luke* v, 10 (MS. A); it is Zebedeis at *Matt.* xx, 20; xxvii, 56; *Mark* x, 35; *Luke* v, 10; — elsewhere the Latin genitive Zebedei is retained: *Matt.* x, 2; *Mark* i, 19, iii, 17.

xxi, 3. *Uado piscari. Dicunt ei, Venimus et nos tecum.* Compare the uses of willan described at Notes vii, 32.

xxi, 5. *cweðe ge: numquid* (Notes iii, 4).

xxi, 7. *tunicam succinxit se, — erat enim nudus, — et misit se in mare.* In the rendering of these clauses the Version is analytic and vivid.

xxi, 9. *et piscem superpositum.* MS. A. appears

to have the correct rendering, and *fisc* þār ofer, while MSS. Corp. and C transmit what may be a scribal distortion of þær ofer into þær on fyr. This supposition is strengthened by Ælfric's rendering, and *fisc onuppan*, cited above, which is repeated *Hom.* ii, 292; the *Lindis. Gloss* may also be noticed: 'and ðone fisc ofersætted.'

xxi, 12. And nān þæra þe þār sæt etc.: *Et nemo audebat discentium* (var. *discumbentium*) *interrogare eum, Tu quis es* (var. *esset*). (Notes iii, 20; ii, 7.)

xxi, 14. *Hoc iam tertio manifestatus est Iesus discipulis.*

xxi, 15-19. Rubric: the gospel for the vigil of St. Peter, June 28 (*Roman Missal* p. 302; *Sarum Missal* p. 385).

xxi, 16. *Cura Past.* p. 42: 'And eft hē cwæð tō Petre ðæm apostole, Petrus, lufast ðū mē? Hē cwæð, Ðū wāst þæt ic ðē lufige. And þā cwæð Drihten, Fēd ðonne mīn scēap, gif ðū mē lufige.'

xxi, 17. Ælfric (*Hom.* ii, 290): 'Drihten him tō cwæð ðriwa æt ðisum ylcangereorde; hē cwæð, Petrus, lufast ðū mē? Hē cwæð, Drihten, ðū wāst ealle ðing, and þū wāst þæt ic ðē lufige. Drihten cwæð him tō, Gif ðū mē lufige, lāswa mīne scēp.'

xxi, 18. þā þū gingra wære: *Cum esses iunior.* After þā the indicative is rightly employed; cf. Wiclif: 'Whanne thou were jongere.'

xxi, 19-24. Rubric: the gospel for the feast of St. John the Apostle and Evangelist, December 27 (Guéranger, *Christmas* i, 286; *York Missal* i, 23).

xxi, 20. The context refers to xiii, 23-25. — hwæt ys sē ðē belæwð? *quis est qui tradit te?* (Notes i, 19; xiii, 21.)

xxi, 21. hwæt sceal þēs? *hic autem quid?* Wiclif: 'but what this?'

XXI, 22. *Dicit ei Iesus, Si sic eum uolo manere donec ueniam, quid ad te?* An Old Latin reading is *si eum uolo sic manere*, and this was sometimes changed by the erasure of *si*; the resultant reading would correspond exactly with the Version *ic wyllle þæt hē wunige ðus*. Essentially the same resultant reading is represented in the numerous MSS. that have *sic* for *si sic* (haplography). The text of the Version has been emended by the introduction of *Gif*, in conformity to the accepted reading (cf. the next verse). Wiclif has: 'So I wole that he dwelle til that Y come, what to thee?'

XXI, 23. *sed si sic eum uolo manere donec ueniam, quid ad te?* The MSS. of the Version have *ac ðus ic* etc., and thus agree with the MSS. that have *sic* for *si sic*, as in the preceding verse.

XXI, 24. *et scimus quia uerum est testimonium eius.*

XXI, 25. *Sunt autem et alia multa, quae fecit Iesus; quae si scribantur per singula, nec ipsum arbitror mundum (var. hunc mundum) capere eos, qui scribendi sunt, libros.* The conditional sentence represents a mechanical transference from the Greek. It is possible that the Version reproduces the variants *scriberentur* and *capere posse*. Wiclif's version betrays its original in detail: 'whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf shall not take tho bookis that ben to be writun.'

Bibliography

THE title of Wordsworth and White's critical edition of the Vulgate New Testament (see p. 114) has not been repeated here, nor has any edition of the Clementine Vulgate been particularized. Wiclif's version cited in the Notes may be verified in Professor Skeat's volume (reprinted from Forshall and Madden): *The New Testament in English according to the version by John Wycliffe, about A. D. 1380, and revised by John Purvey, about A. D. 1388*. Oxford, At the Clarendon Press, 1879. The special character of the following lists has, moreover, excluded the collection of a small number of additional titles from the Notes and of a larger number from the Introduction.

I MANUSCRIPTS

In connection with this enumeration, the provenance of the MSS. has not been reported (see Introduction).

Corp. — MS. CXL (formerly S. 4) of Archbishop Parker's collection of MSS. at Corpus Christi College, Cambridge. *Date, the beginning of the eleventh century.*

B. — MS. Bodley 441 (formerly NE. F. 3. 15), in the Bodleian Library, Oxford. *Date, the beginning of the eleventh century.*

C. — MS. Cotton Otho C. 1, in the British Museum, London. *Date, the beginning of the eleventh century.*

A. — MS. li. 2. 11, in the Cambridge University Library. *Date, the first half of the eleventh century.*

L. — The Lakelands Fragment, in the Bodleian Library, Oxford. *Date, the first half of the eleventh century.*

Royal. — MS. Bibl. Reg. i. A. xiv, of the Royal Library in the British Museum, London. *Date, the twelfth century, probably in the reign of Stephen.*

Hatton. — MS. Hatton 38 (formerly 65), in the Bodleian Library, Oxford. *Date, the twelfth century, probably in the reign of Henry II.*

II EDITIONS

This list embraces the editions of the entire Version and the editions of separate gospels; and it excludes the enumeration of the less comprehensive passages published in text-books and elsewhere.

1571. *The gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxons and now published for testimonie of the same.* At London. Printed by John Daye dwelling ouer Aldersgate. 1571. Cum priuilegio Regiæ maiestatis per decennium. 4°.

1665. *Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquæ duæ, Gothica scil. et Anglo-Saxonica: Quarum illam ex celeberrimo Codice Argenteo nunc primum depromisit Franciscus Junius F. F. Hanc autem ex Codicibus MSS. collatis emendatius recudi curauit Thomas Mareschallus, Anglus: Cujus etiam Observationes in utramque Versionem subnectuntur. Accessit & Glossarium Gothicum: cui præmittitur Alphabetum Gothicum, Runicum, &c. operâ ejusdem Francisci Junii.* Dordrecht. Typis & sumptibus Junianis. Excudebant Henricus & Joannes Essæi, Urbis Typographi Ordinarii. CIO IO C LXV. 4°.

NOTE. — Some copies of this work have a changed title-page (the entire first 'gathering' — four leaves — is in different type), imprinted: Amstelædami. Veneunt apud Janssonio-Waesbergios. A° 1684.

1842. *Da Halgan Godspel on Englisce. The Anglo-Saxon Version of the Holy Gospels, edited from the original manuscripts.* By Benjamin Thorpe. London and Oxford, 1842.

NOTE. — This edition was reprinted in America by Louis F. Klipstein: New York, George P. Putnam, 1848.

1865. *The Gothic and Anglo-Saxon Gospels in parallel columns with the versions of Wycliffe and Tyndale; arranged, with Preface and Notes.* By Joseph Bosworth, assisted by George Waring. London, 1865; 2nd ed. 1874.

1871-1887. *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, synoptically arranged, with collations exhibiting all the readings of all the MSS.; together with the Early Latin Version as contained in the Lindisfarne MS., collated with*

the Latin Version in the Rushworth MS. By Walter W. Skeat. Cambridge, University Press, 1871-1887. 4°.

NOTE. — This edition was projected by John M. Kemble, who at the time of his death, in the spring of 1857, had prepared a large portion of the first gospel. The work was then assumed by Charles Hardwick, and the completed *Matthew* was published in 1858. Professor W. W. Skeat succeeded as editor, and published *Mark* in 1871; *Luke* in 1874; *John* in 1878; and finally a new edition of *Matthew* in 1887.

1871. "Anglo-Saxon Version of the Gospel According to St. John." *Handbook of Anglo-Saxon and Early English*. By Hiram Corson. New York, Holt & Williams, 1871.

NOTE. — In this instance the text was obtained from Thorpe's edition.

1893. *The Gospel of Saint Luke in Anglo-Saxon*. Edited from the Manuscripts, with an Introduction, Notes, and a Glossary. By James W. Bright. Oxford, At the Clarendon Press, 1893.

1903. A Harmony of the Version: "Parallel Passages from the Old English Gospels." Appendix I in *Biblical Quotations in Old English Writers*. Second Series. By Albert S. Cook. New York, Charles Scribner's Sons; London, Edward Arnold, 1903.

III ANGLO-SAXON PROSE WORKS

This is an alphabetically arranged list of the printed books from which have been imported into the Notes those passages of the Gospel of St. John that are found, in independent translation, in Anglo-Saxon prose works, as brought together by Professor Albert S. Cook in his *Biblical Quotations*.

Alfred's *Soliloquies*. — *King Alfred's Old English Version of St. Augustine's Soliloquies*. Edited with Introduction, Notes, and Glossary, by Henry Lee Hargrove. [Yale Studies in English, xiii.] New York, H. Holt & Co., 1902.

Ælfric's *Homilies*. — *The Homilies of the Anglo-Saxon Church*. Ed. by Benjamin Thorpe. 2 vols. London, 1844-1846.

Ælfric's *Lives of Saints*. Ed. by Walter W. Skeat. [E. E. T. S., 76, 82, 94, 114.] London, 1881-1900.

Ancient Laws and Institutes of England. Ed. by Benjamin Thorpe. 1 vol. fol.; also 2 vols. 8vo. London, 1840.

Bede's *Ecclesiastical History of the English People* (*The Old English Version of*). Ed. by Thomas Miller. [E. E. T. S., 95, 96, 110, 111.] London, 1890-1898.

Benedictine Rule. — *Die angelsächsischen Prosabearbeitungen der Benedictinerregel*. Hrg. von Arnold Schröer. [Bibliothek der ags. Prosa, ii.] Kassel, Georg H. Wigand, 1885-1888.

— *The Rule of S. Benet, Latin and Anglo-Saxon Interlinear Version*. Ed. by H. Logeman. [E. E. T. S., 90.] London, 1888.

Blickling Homilies of the Tenth Century (*The*). Ed. by R. Morris. [E. E. T. S., 58, 63, 73.] London, 1874-1880.

Cura Pastoralis. — *King Alfred's West-Saxon Version of Gregory's Pastoral Care*. Ed. by Henry Sweet. [E. E. T. S., 45.] London, 1871.

Gregory's *Dialogues*. — *Bischofs Wærferth von Worcester Uebersetzung der Dialoge Gregors des Grossen*. Hrg. von Hans Hecht. [Bibliothek der ags. Prosa, v.] Leipzig, Georg H. Wigand, 1900.

Hexameron of St. Basil (*The Anglo-Saxon Version of the*). Ed. by Henry W. Norman. 2nd ed. London, 1849.

Homilies and Saints' Lives. — *Angelsächsische Homilien und Heiligenleben*. Hrg. von Bruno Assmann. [Bibliothek der ags. Prosa, iii.] Kassel, Georg H. Wigand, 1889.

Interrogationes in Genesin. — "Ælfric's version of Alcuini *Interrogationes Segeuulfi in Genesin*." Ed. by George Edwin MacLean. *Anglia* vi, 425-473; vii, 1-59.

Old English Martyrology (*An*). Ed. by George Herzfeld. [E. E. T. S., 116.] London, 1900.

Popular Treatises on Science written during the Middle Ages. Ed. by Thomas Wright. London, 1841.

Wulfstan: Sammlung der ihm zugeschriebenen Homilien. Hrg. von Arthur Napier. Berlin, Weidmann, 1883.

IV SPECIAL STUDIES OF THE VERSION

Drake, Allison, *The Authorship of the West Saxon Gospels*. Columbia College Dissertation. New York, 1894.

Handke, Robert, *Ueber das Verhältnis der westsächsischen Evangelien - Uebersetzung zum lateinischen Original*. Dissertation (Halle-Wittenberg). Halle, C. A. Kaemmerer & Co., 1896.

Harris, Lancelot Minor, *Studies in the Anglo-Saxon Version of the Gospels. Part I: The form of the Latin Original, and Mistaken Renderings.* Johns Hopkins University Dissertation. Baltimore, 1901.

Harris, Mattie Anstice, *A Glossary of the West Saxon Gospels.* [Yale Studies in English, vi.] Boston, New York, and London, Lamson, Wolfe & Co., 1899.

Henshaw, Alonzo Norton, *The Syntax of the Indicative and Subjunctive Moods in the Anglo-Saxon Gospels.* Dissertation. Leipzig, Oswald Schmidt, 1894.

Owen, W. B., "The influence of the Latin Syntax in the Anglo-Saxon Gospels." *Transactions of the American Philological Association* xiii (1882), 59-64.

Reimann, Max, *Die Sprache der mittelhochdeutschen Evangelien* (Codd. Royal 1 A und Hatton 38). Berlin, Weidmann, 1883.

V LITURGICAL WORKS

Die Kalendarien und Martyrologien der Angelsachsen so wie das Martyrologium und der Computus der Herrad von Landsperg. Nebst Annalen der Jahre 1859 und 1860. Von Ferdinand Piper. Berlin, R. Decker, 1862.

The Liturgical Year. By the R. R. Dom Prosper Guéranger. Translated from the French by the Rev. Dom Laurence Shepherd and the Benedictines of Stanbrook. London, Burns and Oates, 1867-1903.

The Roman Missal for the use of the Laity; including all the Feasts for England, Scotland, Ireland, the Society of Jesus, and Order of S. Benedict. A new and complete edition. London, Burns and Oates, 1901.

The Sarum Missal, in English. [By A. H. Pearson.] London, The Church Press, 1868. Second edition, 1884.

The York Missal. — *Missale Ad Usam Insignis Ecclesiæ Eboracensis.* [The Surtees Society, 59, 60.] London, 1874.

VI GRAMMATICAL WORKS

Several important books and monographs that are not cited in the Notes have been included in this list.

Ælfric's Grammar. — *Ælfrics Grammatik und Glossar.* Hrsg.

von Julius Zupitza. Erste Abteilung : Text und Varianten. Berlin, Weidmann, 1880.

Callaway, Morgan, Jr., *The Absolute Participle in Anglo-Saxon*. Johns Hopkins University Dissertation. Baltimore, 1889.

Callaway, Morgan, Jr., "The Appositive Participle in Anglo-Saxon." *Publications of the Modern Language Association of America* xvi (1901), 141-360.

Cosijn, P. J., *Altwestsächsische Grammatik*. Haag, Martinus Nijhoff, 1883-1888.

Belden, Henry Marvin, *The Prepositions in, on, to, for, fore, and æt in Anglo-Saxon Prose*. Johns Hopkins University Dissertation. Baltimore, 1897.

Bülbring, Karl D., *Altenglisches Elementarbuch*. 1. Teil : Lautlehre. Heidelberg, Carl Winter, 1902.

Kaluza, Max, *Historische Grammatik der englischen Sprache*. Berlin, Emil Felber, 1900-1901.

Kellner, Leon, *Historical Outlines of English Syntax*. London and New York, Macmillan & Co., 1892.

Kock, Ernst Albin, *The English Relative Pronouns : a critical essay*. Lund, Hjalmar Möller, 1897.

March, Francis A., *A Comparative Grammar of the Anglo-Saxon Language*. New York, Harper & Brothers, 1871.

Morris, Richard, and L. Kellner and Henry Bradley, *Historical Outlines of English Accidence*. London and New York, Macmillan & Co., 1897.

Shearin, Hubert Gibson, *The Expression of Purpose in Old English Prose*. [Yale Studies in English, xviii.] New York, H. Holt & Co., 1903.

Sievers, Eduard, *Angelsächsische Grammatik*. Dritte Auflage. Halle, Max Niemeyer, 1898. Translated and edited by Albert S. Cook, *An Old English Grammar*. Third edition. Boston, Ginn & Co., 1903.

Wülffing, J. Ernst, *Die Syntax in den Werken Alfreds des Grossen*. Bonn, P. Hanstein, 1894-1901.

Glossary

The order of words is strictly alphabetical, *æ* being placed between *ad* and *af*; but initial *ð* follows *i*. *ð* is used for both *ð* and *þ*. All forms and all variant spellings are entered. The gender of adjectives is not designated, but all forms are entered. Roman numerals indicate the class of ablaut verbs; w1., w2., w3., the class of weak verbs; rd., the reduplicating verbs; prp., the preteritive-present verbs; anv., the anomalous verbs. The parts of the verb are cited in the order used in Bright's Anglo-Saxon Reader: inf., ptc., ger., ind. pres., opt. pres., imp., ind. pret., opt. pret., pp., no designation being used in the case of ind. and of pres. Each designation of mood and tense applies to all citations that follow until another designation is used. The citations are intended to be complete except when 'etc.' is added, 'etc.' covering at least two instances.

The Latin words of the original cited in () are designed to show literalness or freedom on the part of the translator, or otherwise to illustrate the meaning. When following a definition, the Latin word occurs in all citations covered by the definition; when following a citation, in that passage only.

A

āblendan, w1., *blind*: pret.
3d sg. *ablende*, 12, 40.

Abraham, *Abraham*: ns.
8, 39 etc.; gs. *Abrahames*, 8, 33 etc.; as.
Abraham, 8, 57.

ābūgan, 11, *bow, bend, stoop*: pret. 3d sg. *abēah*,
8, 6, 8; 20, 5, 11.

ac, conj., *but*: 1, 8 etc.

ācennan, w1., *bring forth*,

beget, bear: pp. *ācennede*,
1, 13 etc.

āceorfan, 111, *cut*: pret. 3d
sg. *ācerf*, 18, 10.

ācuman, v, *come; come up to, be sufficient for, sustain, bear*: inf. 16, 12
(see Note).

ādrifan, 1, *drive, expel*:
pret. 3d sg. *ādrāf*, 2, 15;
pret. opt. 3d sg. *ādrife*,
12, 42.

æ, f., *law*: ns. 1, 17 etc.;

- ds. *æ*, 1, 45 etc.; as. *æ*, 7, 19 etc.
- æfen*, m., *evening*: ns. 20, 19.
- æfre*, adv., *ever, always*: 14, 16.
- æftemest*, suppl. adj., *last*: ds. *æftemestan*, 7, 37.
- æfter*, prep. w. dat., 1. *after* (time and place): 1, 15; 8, 9 etc.; — *æfter ðan*, *after that, afterwards*: 21, 1. — 2. *according to*: 2, 6; 8, 15. — 3. *after, for* (object sought): 6, 27.
- æghwylc*, pron. adj. and subst., *each, every one*: ns. 16, 32.
- ægðer*, pron., *each*. — conj., *ægðer ge . . . ge, both . . . and*: 15, 24.
- ælc*, pron. adj. and subst., *each, every*: ns. 3, 8 etc.; gs. *ælces*, 17, 2; ds. *ælcon*, 19, 23; as. *ælcne*, 4, 13 etc.; *ælc*, 15, 2. — (with *ððer*), *each other*: ns. 13, 14; 13, 22.
- ænig*, pron. adj. and subst., *any, anyone*: ns. 2, 25 etc.; as. *ænigne*, 7, 51; 18, 31.
- ærr*, comp. adj., 1. *early*: as. *ærne*, 21, 4. — 2. *earlier*: ns. 1, 15 (*prior*). *ær*, 1. comp. adv., *before, formerly, first*: 6, 62; 7, 51; 9, 27 (*iam*). — suppl. *ærest*, 8, 7 etc.; *ærost*, 1, 41. — 2. conj., *ere, before*: (w. opt.) 4, 49 etc.; (w. ind.) 13, 38. — 3. prep. w. dat., *before*: 1, 15r etc.; — *ær ðam ðe*, *before that, before*: (w. opt.) 13, 19 etc.; (w. ind.) 8, 58.
- ærenddraca*, m., *messenger*: ns. 13, 16 (*apostolus*).
- æryst*, m. f., *rising, resurrection*: ns. 11, 25; ds. *æreste*, 5, 29.
- æt*, prep. w. dat., 1. *at, in* (place, time): 4, 6; 6, 64 etc. — 2. *of, from* (w. verbs of asking, hearing, receiving): 1, 40 (see Note); 4, 9; 5, 41 etc. — 3. *about, in respect to*: 4, 18.
- ætforan*, prep. w. dat., *before, in front of*: 19, 13.
- ætgedere*, adv., *together, in company*: 4, 9 etc.
- æthrinan*, 1, w. gen., *touch*:

- imp. 2nd sg. æthrīn, 20, 17; pret. 3d sg. æthrān, 7, 30, 44 (*mittere manus*).
- ætspurnan, III, *strike against, stumble*: 3d sg. ætspyrnð, 11, 9, 10.
- ætýwednys, f., *appearance, manifestation*: — Godes ætýwednys, *Epiphany*: gs. ætýwednysse, 1, 29r.
- āfindan, III, *find, detect*: pp. āfunden, 8, 4 (*deprehendere*).
- āgan, prp., *own, possess*: 3d sg. nāh (< ne āh), 10, 12.
- āgen, adj., *own*: ds. āgenum, 5, 43; as. āgen, 7, 18; 10, 15; dp. āgenum, 1, 11; āgenon, 16, 32; ap. āgene, 10, 3, 4.
- āgēotan, II, *pour, pour out*: pret. 3d sg. āgēat, 2, 15.
- āgyfan, v, *give over, give up*: pret. 3d sg. āgef, 19, 30.
- āhebban, VI, *lift, lift up, exalt*: 3d sg. āhefð, 13, 18; 2nd pl. āhebbað, 8, 28; pret. 3d sg. āhōf, 3, 14 etc.; pp. āhafen, 12, 32, 34.
- āhōn, rd., *hang, crucify*: ger. āhōnne, 19, 16; pret. 3d pl. āhēngon, 19, 18, 23; pp. āhangen, 19, 20, 32, 41.
- āhsian, see āxian.
- āhyldan, wī., *bend, incline, bow*: pret. 3d sg. āhylde, 19, 30.
- āhyrdan, wī., *harden*: pret. 3d sg. āhyrde, 12, 40.
- ālāetan, rd., *let go, lay down*: ger. ālāetanne, 10, 18.
- alewe, f., *aloe*: ap. alewan, 19, 39.
- ālýfan, wī., *allow, permit*: pp. ālýfed, 5, 10; 18, 31.
- ālýsan, wī., *make free, liberate*: 3d sg. ālýtst, 8, 32, 36.
- ān, num. adj. and subst., I. *one*: ns. 6, 8 etc.; ds. ānum, 6, 53r etc.; ānon, 20, 19 (see Note); ān æfter ānum, *one after another*: 8, 9; on ānon restedæge, 20, 1 (see Note); as. ānne, 8, 41 etc.; ān, 7, 21; on ān, *in one, in unity*: 17, 23. — 2. *a, an* (indef. art.): ns. 4, 7 etc.; ds. ānre,

- 20, 7; *as. āne*, 6, 3 etc.; *ān*, 8, 3 etc. — 3. *alone*: *ns. āna*, 6, 15; 8, 16; 12, 24; *ān*, 17, 3 (*solus*); *as. āne*, 8, 29 etc.; *np. āna*, 6, 22.
- āncenned**, *pp. adj.*, *only born, only begotten*: *ns. āncenneda*, 1, 18; *gs. āncennedes*, 1, 14; *āncennedan*, 3, 16, 18.
- and**, *conj.*, *and*: 1, 1 etc.; (*renders et . . . et*, 'both . . . and,' 12, 28; *et*, 'also,' 13, 32; 21, 3).
- anda**, *m.*, *strong feeling, anger, zeal*: *ns.* 2, 17.
- andettan**, *wl.*, *acknowledge, confess*: *pret. opt. 3d sg. andette*, 9, 22.
- Andreas**, *m.*, *Andrew*: *ns.* 1, 40 etc.; *gs. Andreas*, 1, 44; *Sancte Andreas mæsseæfen, Eve of St. Andrew* (November 30): 1, 351; *ds. Andree*, 12, 22.
- andswarian**, *w2.*, *answer, reply*: 2nd *sg. andswarast*, 18, 22; *pret. 3d sg. andswarode*, 1, 26 etc.; *andswarude*, 2, 19 etc.; *andswarede*, 8, 14; 3d *pl. andswarodon*, 8, 33 etc.; *andswaredon*, 2, 18 etc.
- andswaru**, *f*, *answer*: *as. andsware*, 19, 9.
- andwyrðan** *w1.*, *answer*: *pret. 3d sg. andwyrde*, 1, 21 etc.; *andwurde*, 4, 17; 6, 7; 3d *pl. andwyrdon*, 7, 46.
- andwyrde**, *n.*, *answer*: *as. andwyrde*, 1, 22.
- Annas**, *Annas*: *ns.* 18, 24; *ds. Annan*, 18, 13.
- ansȳn**, *f.*, *appearance, face*: *ds. ansȳne*, 7, 24.
- anweald**, *m.*, *power, control*: *as. anweald*, 1, 12 etc.
- āparian**, *w2.*, *arrest, apprehend, take*: *pp. āparod*, 8, 3.
- apostol**, *m.*, *apostle*: *gp. apostola*, 15, 121, 171.
- āræran**, *w1.*, *raise up*: 1st *sg. ārære*, 2, 19 etc.; 2nd *sg. ārærst*, 2, 20.
- Arimathea**, *Arimathea*: *ds. Arimathea*, 19, 38.
- ārisan**, *1*, *arise*: *inf.* 20, 9; *imp. 2nd sg. āris*, 5, 8; 2nd *pl. ārisað*, 14, 31; *pret. 3d sg. ārās*, 2, 22 etc.
- ārwurðian**, *w2.*, *honour*:

- 1st sg. *ārwurðige*, 8, 49;
 3d sg. *ārwurðað*, 5, 23;
 3d pl. *ārwurðigeað*, 5,
 23; opt. 3d pl. *ārwurði-*
geon, 5, 23.
- ascensio Domini**, *ascen-*
sion of the Lord, Ascen-
sion Day: as. *ascensio*
Domini, 15, 71.
- āscunian**, w2., *shun,*
avoid; *refuse, reject*: 3d
 sg. *āscunað*, 8, 46 (*argu-*
ere).
- āsendan**, w1., *send*: pret.
 2d sg. *āsendest*, 11, 42;
 3d sg. *āsende*, 5, 36;
 pp. *āsend*, 1, 6; 3, 28;
āsende, 1, 24.
- āsettan**, w1., *set, place*:
 pret. 3d pl. *āsetton*, 19,
 2; pp. *āset*, 2, 6.
- assa**, m., *ass*: as. *assan*,
 12, 14.
- asse**, f., *she-ass*: gs. *assan*,
 12, 15.
- āstigan**, 1, *go up, ascend*:
 ptc. *āstigendne*, 6, 62;
 3d sg. *āstihð*, 3, 13 (see
 Note); pret. 1st sg. *āstāh*,
 20, 17; 3d sg. *āstāh*, 6, 3.
- āstyrian**, w1. and w2.,
move, stir up, agitate: pp.
āstyred, 5, 4, 7.
- ātēon**, 11, *draw*: inf. 21,
 6; pret. 3d sg. *ātēah*,
 18, 10.
- āðwēan**, v1., *wash, bathe*:
 pp. *āðwogene*, 13, 12.
- āweccan**, w1., *wake up,*
raise up: 3d sg. *āwecð*,
 5, 21; opt. 1st sg.
āwecce, 6, 39, 40; pret.
 3d sg. *āwehte*, 12, 9, 17.
- āwefan**, v, *weave*: pp.
āwefen, 19, 23.
- aweg**, adv., *away*: 1, 29
 etc.
- āwendan**, w1., *turn, over-*
turn, change: pp. *āwend*,
 10, 35 (*soluere*).
- āwreccan**, w1., *rouse, raise*
up: inf. 11, 11 (see Note);
 pret. 3d sg. *āwrehte*, 12,
 1.
- āwritan**, 1, *write*: pp.
āwriten, 2, 17 etc.
- āwurpan**, 111, *throw, cast*:
 pp. *āworpen*, 12, 31; 15,
 6.
- āwyrigan**, w1., *curse*: pp.
āwyrgede, 7, 49.
- āxian** (*āxsian, āhsian, āh-*
xian), w2., *ask, question*:
 inf. *āxian*, 21, 12; *āhsian*,
 16, 19; ptc. *āxsiende*, 8,
 7; 2nd sg. *āxast*, 18, 21;
 3d pl. *āhsað*, 16, 5; opt.
 3d sg. *āxie*, 16, 30; imp.

2nd pl. āxiāð, 9, 21, 23 ;
 pret. 3d sg. āxode, 4, 52
 etc. ; 3d pl. āxodon, 9,
 2, 19 ; āxsodon, 1, 21,
 25 ; āxsedon, 9, 15 ; opt.
 3d pl. āxsodon, 1, 19.

B

bān, n., *bone* : as. bān, 19,
 36.

Barrabbas, *Barabbas* : ns.
 18, 40 ; as. Barrabban,
 18, 40.

bæc, n., *back* : as. on bæc,
backwards, *back*, 6, 66 ;
 20, 14 ; under bæc, *back*,
 18, 6.

be, prep. w. dat., *nearby*,
by ; — *with reference to*,
in respect of, *of* : 15, 22 ;
 16, 8 etc. ; — *as regards*,
concerning : 1, 7 etc. ; —
 be mē sylfum (a mistaken
 rendering of *a meipso*,
 'from myself'), 7, 17 ;
 — *according to*, *by* : 7,
 24 etc. ; (measure) 3, 34 ;
 — be naman, *by name* :
 10, 3.

bearn, m., *bosom* : ds.
 bearme, 1, 18 ; 13, 23.

bearn, n., *child* : np. bearn,
 1, 12 etc. ; ap. bearn,

11, 52 ; vp. bearn, 13,
 33 (*filialis*).

bēatan, rd., *beat*, *strike* :
 2nd sg. bēatst, 18, 23.

bebēodan, 11, *command*,
bid : 1st sg. bebēode,
 15, 14 ; pret. 3d sg. be-
 bēad, 8, 5 etc.

bebod, n., *commandment*,
command : ns. 12, 50 ;
 15, 12 ; as. bebod, 10,
 18 ; 13, 34 ; ap. bebodu,
 14, 21 ; 15, 10 ; beboda,
 14, 15.

bebyrgan, w1., *bury* : ger.
 bebyrgenne, 19, 40 ; opt.
 3d sg. bebyrge, 12, 7 ;
 pp. bebyrged, 11, 17.

bed(d), n., *bed* : as. bedd,
 5, 10, 11, 12 ; bed, 5,
 8, 9.

bediglian, w2., *hide*, *con-*
ceal : pret. 3d sg. bedig-
 lode, 8, 59 ; 12, 36.

bedyppan, w1., *dip*, *dip*
in : pret. 3d sg. bedypte,
 13, 26 ; pp. bedyppedne,
 13, 26.

befōn, rd., 1. *take hold of*,
seize : opt. 3d pl. befōn,
 12, 35. — 2. *encompass*,
contain : inf. 21, 25.

beforan, prep. w. dat., *be-*
fore (time and place) : 1,

- 15; 10, 4 etc.; — (after object) *mē beforan*, 1, 30.
- begeondan**, prep. w. dat., *beyond*: 1, 28 etc.
- begyrdan**, wī., *gird, begird*: pret. 3d sg. *begyrde*, 13, 4; 21, 7; pp. *begyrd*, 13, 5.
- behēaldan**, rd., *hold*; — *observe, look upon, behold*: pret. 3d sg. *behēold*, 13, 22; 17, 11.
- belæwan**, wī., *betray*: inf. 13, 11; *belæwon*, 6, 64; 3d sg. *belæwō*, 13, 21 (see Note); 21, 20; pret. 3d sg. *belæwde*, 6, 71 etc.; opt. (ind.?) pret. 3d sg. *belæwde*, 13, 2.
- belgan**, III, *be angry, be enraged*: 2nd pl. *belgað*, 7, 23.
- belūcan**, II, *close, lock*: pp. *belocene*, 20, 19; *belocenun*, 20, 26.
- bēodan**, II, *command, bid*: 1st sg. *bēode*, 15, 17.
- bēon**, anv., *be, exist* (for Latin *descendere*, 5, 7; *exire*, 17, 8; *effieri*, 15, 8; *fieri*, 4, 14; 5, 6, 9 etc.; *manere*, 11, 6; 12, 34; 14, 16): inf. 1, 46 etc.; 1st sg. *bēo*, 7, 29, 33; 8, 55; 12, 32; 2nd sg. *bist*, 1, 42; 3d sg. *bið*, 3, 18 etc.; *byð*, 10, 9 etc.; 2nd pl. *bēoð*, 8, 31 etc.; 3d pl. *bēoð*, 6, 45 etc.; (the foregoing forms have a future meaning); opt. 3d sg. *bēo*, 3, 2 etc.; 2nd pl. *bēon*, 3, 7 etc.; 3d pl. *bēon*, 9, 39; imp. 2nd sg. *bēo*, 19, 3. — *eom*, 1, 20 etc.; 2nd sg. *eart*, 1, 19 etc.; 3d sg. *is*, 1, 15 etc.; *ys*, 10, 38 etc.; 1st pl. *synt*, 8, 33 etc.; 2nd pl. *synd*, 3, 28; *synt*, 6, 26 etc.; 3d pl. *synd*, 6, 49 etc.; *synt*, 1, 13 etc.; opt. 1st sg. *sȳ*, 8, 24; 2nd sg. *sȳ*, 8, 53 etc.; *sī*, 4, 12 etc.; 3d sg. *sȳ*, 1, 50 etc.; *sī*, 7, 17 etc.; 1st pl. *sȳn*, 17, 22; 2nd pl. *sȳn*, 5, 34 etc.; 3d pl. *sȳn*, 3, 20 etc.; — (w. negative) 3d sg. *nis* (ne is), 1, 47 etc.; *nys*, 10, 34 etc. — *wesan*: pret. 1st sg. *wæs*, 8, 58 etc.; 2nd sg. *wære*, 1, 48; 3d sg. *wæs*, 1, 1 etc.;

- and pl. *wæron*, 15, 3 ;
 3d pl. *wæron*, 1, 3 etc. ;
 opt. 2nd sg. *wære*, 11,
 21 etc. ; 3d sg. *wære*,
 1, 31 etc. ; 2nd pl. *wæ-*
ron, 9, 41 ; 15, 19 ; 3d
 pl. *wæron*, 21, 25 ;—(w.
 negative) pret. 1st sg.
næs (ne *wæs*), 11, 15 ;
 3d sg. *næs*, 1, 3 etc. ;
 opt. pret. 3d sg. *nære*,
 9, 33 etc. ; 3d pl. *næron*,
 18, 28.
- beorhtnys**, f., *brightness*,
splendour ; — *glory, hon-*
our (renders *claritas*
 throughout) : ds. *beorht-*
nysse, 17, 5 ; as. *beorht-*
nysse, 17, 22, 24 ;
beorhtnesse, 5, 41.
- beorscipe**, n., *banquet*,
feast : as. *beorscipe*, 12,
 2.
- beran**, iv, 1. *bear, carry* :
 opt. 2nd sg. *bere*, 5, 10 ;
 pret. 3d sg. *bær*, 12, 6
 etc. ; pret. opt. 3d sg.
bære, 1, 8. — 2. *bring*
forth, bear : inf. 15, 4 ;
 3d sg. *byrð*, 15, 2, 5 ;
 opt. 2nd pl. *beron*, 15,
 8, 16.
- beren**, adj., *made of bar-*
ley, barley : dp. *berenan*,
 6, 13 ; ap. *berene*, 6,
 9.
- besēon**, v, *look* : pret. 3d
 sg. *bescah*, 20, 11 ; —
look about : pret. 3d sg.
bescah, 1, 38 (*conueriti*).
besmitan, 1, *defile, pollute* :
 pp. *besmitene*, 18, 28.
- bestandan**, vi, *stand by*,
stand around ; — *ūtan be-*
standan, surround : pret.
 3d pl. *bestōdon*, 10, 24.
- beswican**, 1, *deceive, de-*
lude : 3d sg. *beswicð*, 7,
 12 ; pp. *beswicene*, 7, 47.
- bet**, adv., *better* : 4, 52.
- betera**, see *gōd*.
- Bethania**, *Bethany* : ns. 11,
 18 ; ds. *Bethania*, 1, 28
 etc.
- Bethleem**, *Bethlehem* : ga.
Bethleem, 7, 42.
- Bethsaida**, *Bethsaida* : ns.
 5, 2 ; ds. *Bethsaida*, 12,
 21 ; *Bethzaida*, 1, 44.
- betwēonan**, *betweox*, see
betwŷnan, *betwux*.
- betwux**, prep. w. dat., *be-*
tween, among : 6, 9 ; 12,
 19 ; *betweox*, 6, 61.
- betwŷnan**, prep. w. dat.
 (after object exc. at 7, 35 ;
 16, 19), *between, among* :
 4, 33 etc. ; *betwēonan*,

- 7, 35; 9, 16; 19, 24;
— *ēow betwēonan*, *from each other (ab inuicem)*: 5, 44; *ēow betwȳnan*, *each other (inuicem)*: 13, 34.
- beðurfan, prp., *need*: 3d sg. beðearf, 13, 10.
- bewindan, III, *wind, wrap*: pret. 3d pl. bewundon, 19, 29, 40.
- bicgan, wI., *buy*: inf. 4, 8; 1st pl. bicge wē, 6, 5; imp. 2nd sg. bige, 13, 29.
- bīcnian, w2., *beckon*: pret. 3d sg. bīcnode, 13, 24.
- biddan, v, w. acc. of person and gen. of thing, *ask, pray, ask for*: 1st sg. bidde, 14, 16 etc.; 2nd sg. bitst, 4, 9; 2nd pl. biddað, 14, 13 etc.; imp. 2nd pl. biddað, 15, 7; 16, 24; pret. 3d sg. bæd, 4, 40, 47; 19, 38; 3d pl. bædon, 4, 31 etc.; opt. pret. 2nd sg. bæde, 4, 10.
- bigspell, n., *parable*: as. bigspell, 10, 6; 16, 29; dp. bigspellum, 16, 25.
- bindan, III, *bind*: pret. 3d pl. bundon, 18, 12; pp. gebunden, 11, 44; gebundene, 18, 24.
- binnan, prep. w. dat. and acc., *within* (place and time): 2, 19; 11, 30.
- bisceop, m., *bishop*; — *high priest, chief priest*: ns. 11, 49 etc.; gs. bisceopes, 18, 10 etc.; ds. bisceope, 18, 15 etc.; np. bisceopas, 11, 47 etc.; dp. bisceopum, 7, 45 etc.
- bita, m., *bit, morsel*: ds. bitan, 13, 27; as. bitan, 13, 30.
- blæd, f., *fruit*: np. blæda, *fruit*, 15, 16; ap. blæda, 15, 2 etc.
- blæse, f. *torch*: dp. blasum, 18, 3.
- blāwan, rd., *blow, breathe*, pret. 3d sg. blēow, 6, 18; 20, 22.
- blētsian, w2., *bless*: pp. geblētsod, 12, 13.
- blind, adj., *blind*: ns. 9, 1 etc.; gs. blindes, 11, 37; ds. blindan, 9, 17; np. blinde, 9, 39 etc.; gp. blindra, 5, 3 etc.
- bliðe, adj., *happy, joyful*: ns. 11, 15; np. bliðe, 20, 20.

- blōd**, n., *blood*: ns. 6, 55 etc.; as. blōd, 6, 53 etc.; dp. ācennede of blōdum (*ex sanguinibus*), 1, 13.
- bōc**, f., *book*: ds. bēc, 20, 30; dp. bōcum, 6, 45; ap. bēc, 21, 25.
- bōcere**, m., *scribe*: np. bōceras, 8, 3.
- box**, m., *box*: gp. boxa, 19, 39 (*libra*).
- brecan**, v, 1. *break*: pret. 3d pl. bræcon, 19, 32, 33. — 2. *violate, break (soluere)*: pret. 3d sg. bræc, 5, 18.
- brēost**, n., *breast*; — pl., *breast*: ap. brēost, 21, 20; dp. brēostum, 13, 25.
- brerd**, m., *brim, top*: as. brerd, 2, 7.
- bringan**, w1., 1. *bring*: 2nd pl. bringe gē, 18, 29; opt. 1st pl. bringon, 1, 22 (*dare*); imp. 2nd pl. bringað, 21, 10; pret. 3d sg. brōhte, 4, 33; 19, 39. — 2. *bring forth, produce*: 3d sg. bringð, 12, 24.
- brōðor**, m., *brother*: ns. 11, 2 etc.; brōður, 1, 40; 6, 8; gs. brōðor, 11, 19; as. brōðor, 1, 41; np. brōðra, 7, 3; dp. brōðrum, 21, 33; brōðron, 20, 17.
- brūcan**, 11 w. gen., *use, enjoy, partake of, eat*: 3d pl. brūcað, 4, 9 (see Note).
- brýd**, f., *bride*: as. brýde, 3, 29.
- brýdguma**, m., *bridegroom*: ns. 3, 29; gs. brýdguman, 3, 29; as. brýdguman, 2, 9.
- brytsen**, f., *fragment*: gp. brytsena, 6, 13; ap. brytsena, 6, 12.
- būgan**, 11, *bend, turn away*: pret. 3d sg. bēah, 5, 13.
- burg** (burh), f., *city, town*: ds. byrig, 4, 28, 30; as. burh, 11, 54.
- burne**, f., *stream, brook*: as. burnan, 18, 1.
- būton** (būtan), prep. w. dat., 1. *outside of, out of*: būtan, 9, 22. — 2. *with-out*: 15, 25; butan, 1, 3; 15, 5. — 3. *except*: 19, 15.
- būton** (būtan), conj., 1. (w. opt.) *unless*: 3, 2 etc. — 2. (w. ind.) *except*,

except that, but : 6, 46 ;
būtan, 1, 18 ; — (without
 verb) 5, 19 ; 17, 12 ;
būtan, 6, 22 ; 14, 6 ;
 — *būton* ðæt, *except that* :
 10, 10 ; 13, 10.

byrig, see *burg*.

byrgen, f., *grave, tomb, sepulchre* : ns. 19, 41 ; ds.
byrgene, 12, 17 ; *byr-
 genne*, 11, 31 etc. ; *byr-
 gyne*, 20, 11 ; as. *byr-
 gene*, 19, 42 ; 20, 11 ;
 dp. *byrgenum*, 5, 28.

byrnan, v, *burn* : ptc. *byr-
 nende*, 5, 35.

byrðen, f., *burden* : ap.
byrðena, 16, 33.

bȳsen, f., *example* : as.
bȳsene, 13, 15.

bysmor, n., *calumny, blas-
 phemy* : as. *bysmor*, 10,
 36 (*blasphemia*).

bysmorspæc, f., *blasphe-
 mous speech, blasphemy* :
 ds. *bysmorspæce*, 10, 33.

C

cafertūn, m., *hall, court* :
 as. *cafertūn*, 18, 15.

Caiphas, *Caiaphas* : ns.
 11, 49 etc. ; *Kaiphas*,
 18, 14 ; gs. *Caiphas*, 18,

13 ; ds. *Caiphan*, 18,
 28.

calic, m., *chalice, cup* : as.
calic, 18, 11.

Capharnaum, *Capernaum* :
 ds. *Capharnaum*, 2, 12
 etc.

Cāsere, m., *Cæsar, the
 emperor* : gs. ðæs *Cāseres*,
 19, 12 (*Caesar*) ; — *Cæ-
 sar* : ds. *Kāsere*, 19, 15.

ceald, adj., *cold* : ns. 18,
 18.

cēapsceamul, m., *toll-
 booth, treasury* : ds. *cēap-
 sceamule*, 8, 20 (see
 Note).

ceaster, f., *town, city* : ds.
ceastre, 1, 44 etc. ; as.
ceastre, 4, 5 ; 11, 30.

cempa, m., *warrior, soldier* : ds. *cempan*, 19,
 23 ; np. *cempan*, 19, 23
 etc. ; gp. *cempena*, 19,
 34.

cennan, wī., *beget, give
 birth to* : 3d sg. *cenð*,
 16, 21 ; pp. *gecenned*, 3,
 3.

ceorl, m., *man, husband* :
 ns. 4, 18 ; as. *ceorl*, 4,
 16 etc. ; ap. *ceorlas*, 4,
 18.

Cephas, *Cephas* : ns. 1, 42.

Chanaa, Cana: ds. Chanaa, 2, 11.
cing, cining, see **cyning**.
clæne, adj., *clean, pure*: ns. 13, 10; np. clæne, 13, 10 etc.
clænsung, f., *cleansing, purification*: ds. clænsunge, 3, 25.
clāð, n., *cloth*: ds. clāðe, 19, 40.
clypian, wz., 1. *cry, cry out, exclaim*: ptc. clypiendes, 1, 23; 3d sg. clypað, 1, 15; pret. 3d sg. clypode, 7, 28 etc.; 3d pl. clypodon, 18, 40 etc.; clypedon, 12, 13. — 2. *call, summon*: 3d sg. clypað, 11, 28; 2nd pl. clypiað, 13, 13; imp. 2nd sg. clypa, 4, 16; pret. 3d sg. clypode, 1, 48 etc.; 3d pl. clypodon, 9, 18, 24.
cnapa, m., *boy, child*: ns. 6, 9; as. cnapan, 16, 21; vp. cnapan, 21, 5.
cocc, m., *cock*: ns. 13, 38 (see Note); 18, 27.
corn, n., *grain*: ns. 12, 24.
Crist, m., *Christ*: ns. 1, 20 etc.; as. Crist, 1, 17 etc.

culfre, f., *dove*: as. culfran, 1, 32; ap. culfran, 2, 14, 16.
cuman, iv, 1. *come* (for Latin *descendere* at 5, 4; 6, 33, 38; *surgere*, at 7, 52): inf. 5, 40 etc.; ptc. cumendne, 1, 9, 32, 47; cumende, 1, 29; 1st sg. cume, 5, 7 etc.; 3d sg. cymð, 1, 30 etc.; 1st pl. cumað, 14, 23; 3d pl. cumað, 3, 26 etc.; opt. 1st sg. cume, 21, 23; opt. 3d sg. cume, 7, 37; 11, 56; imp. 2nd sg. cum, 1, 46; 2nd pl. cumað, 1, 39 etc.; pret. 1st sg. cōm, 1, 31 etc.; 2nd sg. cōme, 6, 25; 11, 27; 3d sg. cōm, 1, 7 etc.; 6, 33 (see Note); 3d pl. cōmon, 1, 39 etc.; cōmun, 3, 23 etc.; opt. pret. 1st sg. cōme, 15, 22; pp. cumen, 17, 1. — 2. *go*: inf. 3, 4; 3d sg. cymð, 13, 3.
cunnan, prp., *know*: 1st sg. can, 7, 29; 10, 15; 3d sg. cann, 7, 15 etc.; 14, 17 (see Note); can, 10, 15; 1st pl. cunnon, 6, 42; 2nd pl. cunnon,

- 1, 26 etc. ; *cunne* *gē*, 8, 19 ; 3d pl. *cunnon*, 15, 21 ; opt. 1st sg. *cunne*, 7, 29 etc. ; pret. 1st sg. *cūðe*, 1, 33 ; 2nd sg. *cūðest*, 1, 48 (see Note) ; 3d sg. *cūðe*, 2, 24 etc. ; 7, 49 (see Note) ; 2nd pl. *cūðon*, 8, 55 ; 3d pl. *cūðon*, 16, 3 ; 20, 9 ; opt. pret. 2nd pl. *cūðon*, 14, 7.
- cūð**, adj. pp., *known* : ns. 18, 15.
- cūða**, m., *acquaintance* : ns. 18, 26.
- cweartern**, n., *prison* : as. *cweartern*, 3, 24.
- cweðan**, v, *say* : ptc. *cweðende*, 1, 15 etc. ; 2nd sg. *cwyst*, 8, 5 etc. ; 3d sg. *cwyrð*, 7, 38 etc. ; *cwið*, 4, 10 ; 1st pl. *cweðe wē*, 8, 48 ; 2nd pl. *cweðað*, 8, 54 ; 3d pl. *cweðað*, 7, 26 ; pret. 1st sg. *cwæð*, 11, 42 ; 2nd sg. *cwæde*, 4, 17 ; 3d sg. *cwæð*, 1, 20 etc. ; 3d pl. *cwædon*, 1, 19 etc. ; *cwædun*, 11, 47 ; opt. 3d sg. *cwæde*, 19, 21 ; pp. is *gecweden* and *gereht* (*dicitur interpreta-*
- tum*), 1, 38 ; — *cwyst* *ðū* (to introduce a question), 3, 4 (see Note) etc. ; *cweðe gē*, 4, 29 etc. ; *cweðe wē*, 7, 26.
- cynehelm**, m., *crown* : as. *cynhelm*, 19, 2, 5.
- cyning** (*cinig*, *cyng*, *cing*), m., *king* : ns. 18, 37 etc. ; *cinig*, 18, 33 ; *cing*, 1, 49 etc. ; *cyng*, 18, 37 etc. ; ds. *cynge*, 6, 15 ; 19, 12 ; as. *cyning*, 18, 39 etc.
- cynn**, n., *race, family* (*semen*) : gs. *cynnes*, 8, 33 ; ds. *cynne*, 7, 42.
- cýpan**, wī., *sell* : pret. 3d pl. *cýpton*, 2, 16.
- cyrichālgung**, f., *consecration of a church* : dp. *cyrichālgungum*, 10, 22r.
- cyrran**, wī., *turn, return* : pret. 3d pl. *cyrdon*, 6, 66 ; 7, 53.
- cýðan**, wī., I. *make known, announce, declare* : 1st sg. *cýðe*, 16, 25 ; 3d sg. *cýð*, 4, 25 etc. ; pret. 1st sg. *cýðde*, 15, 15 ; 3d sg. *cýðde*, 1, 18 etc. ; 3d pl. *cýðdon*, 12, 42 ; opt. pret. 3d sg. *cýdde*, 11, 57.

— 2. *confess* : pret. 1st sg. cȳðde, 1, 20. — 3. *gewitnesse cȳðan, bear witness* : 1st sg. cȳðe, 5, 31 etc. ; 2nd sg. cȳðst, 8, 13 ; 3d sg. cȳð, 5, 32 etc. ; 2nd pl. cȳðað, 15, 27 ; 3d pl. cȳðað, 5, 36 etc. ; opt. 1st sg. cȳðe, 18, 37 ; imp. 2nd sg. cȳð, 18, 23 ; pret. 2nd sg. cȳðdest, 3, 26 ; pret. 3d sg. cȳðde, 4, 44 etc. — 4. *bear witness, testify* : pret. 3d sg. cȳðde, 4, 39 ; 13, 21. cȳðnes. f., *witness, testimony* : ns. 5, 32 ; as. cȳðnesse, 3, 11, 32, 33.

D

dæg, m., *day* : ns. 7, 14 etc. ; gs. dæges, 11, 9 ; ds. dæge, 1, 39 etc. ; as. dæg, 1, 29 etc. ; is. dæg, 1, 29 (see Note) ; 1, 35 ; 6, 22 ; dp. dagum, 4, 71 ; dagon, 2, 19 etc. ; dagun, 20, 26 ; ap. dagas, 4, 40 etc. dægred, n., *dawn* : as. dægred, 8, 2.

dæl, m., *portion, part* : as. dæl, 6, 7 ; 13, 8 ; ap. dælas, 19, 23. Dauid, *David* : ns. 7, 42 ; gs. Dauides, 7, 42. dēad, adj., *dead* : ns. 8, 52 (see Note) etc. ; np. dēade, 6, 49 etc. ; dēadan, 5, 25 ; ap. dēadan, 5, 21. dearnunga, adv., *secretly* : 19, 38 (see Note). dēað, m., *death* : ds. dēaðe, 5, 24 etc. ; of, fram dēaðe (*a mortuis*), 2, 22 etc. ; as. dēað, 8, 51. dēman, w. w. dat. and acc. (acc. at 7, 51 ; 12, 47), *judge* : inf. 5, 27 etc. ; ger. dēmanne, 12, 47 ; dēmenne, 8, 26 ; 1st sg. dēme, 5, 30 etc. ; 3d sg. dēmð, 7, 51 etc. ; opt. 3d sg. dēme, 12, 48 ; imp. 2nd pl. dēmað, 7, 24 ; 18, 31 ; dēme gē, 7, 24 ; opt. pret. 3d sg. dēmdē, 3, 17 ; pp. gedēmed, 3, 18 etc. dēofol, m., *devil, demon* : ns. 6, 70 etc. ; gs. dēofles, 8, 44. dēop, adj., *deep* : ns. 4, 11. dēorwyrð, adj., *of great*

value, precious : gs. dēorwyrðre, 12, 3.
diacon, m., *deacon* ; — *priestly, Levite* : ap. diaconas, 1, 19 (see Note).
Didimus, Didymus : ns. 20, 24 (see Note).
digol, adj., *secret, hidden* : ds. on diglum, *in secret* : 7, 4.
digollice, digelice, adv., *secretly* : 7, 10 ; digelice, 18, 20 ; diglice, 11, 28.
dihtan, wī., *arrange, dispose* ; — *give counsel* : pret. 3d sg. dihte, 18, 14.
dohtor, f., *daughter* : vs., 12, 15.
dōm, m., *judgment* : ns. 3, 19 etc. ; gs. dōmes, 5, 29 ; ds. dōme, 5, 24 etc. ; as. dōm, 7, 24 etc.
dōmern, n., *house of judgment, judgment hall* : ds. dōmerne, 18, 28 ; as. dōmern, 18, 28 etc.
dōmsetl, n., *judgment seat* : ds. dōmsetle, 19, 13.
dōn, anv., 1. *do, perform* : inf. 5, 30 etc. ; ger. dōnne, 17, 4 ; 1st sg. dō, 8, 28 etc. ; 2nd sg. dēst, 2, 18 etc. ; 3d sg.

dēð, 3, 20 etc. ; 1st pl. dō wē, 6, 28 ; 2nd pl. dōð, 8, 38 etc. ; 3d pl. dōð, 15, 21 etc. ; opt. 1st sg. dō, 6, 38 ; 3d sg. dō, 7, 51 ; 2nd pl. dōn, 13, 15 ; imp. 2nd sg. dō, 13, 27 ; 2nd pl. dōð, 2, 5 ; pret. 1st sg. dyde, 4, 29 etc. ; 2nd sg. dydest, 18, 35 ; 3d sg. dyde, 5, 16 etc. ; 3d pl. dydon, 12, 16 etc. ; pp. gedōne, 3, 21 ; — *ðanc, ðancas dōn, give thanks* : 6, 11 (see Note) ; 11, 41. — 2. *put, place, cast* : 3d pl. dōð, 15, 6 ; 16, 2 ; opt. 1st sg. dō, 20, 25 ; 3d sg. dō, 5, 7 ; imp. 2nd sg. dō, 18, 11 ; dō hider, *reach hither* : 20, 27 ; pret. 3d sg. dyde, 9, 15 ; 13, 5 ; pp. gedōn, 3, 24. — 3. (w. aweg, heonon) *take* : 3d sg. dēð, 1, 29 ; 15, 2 ; imp. 2nd pl. dōð, 2, 16 ; 11, 39 ; pret. 3d pl. dydon, 11, 41. — 4. *make* : inf. 6, 15 ; 3d sg. dēð, 19, 12 ; pret. 3d sg. dyde, 5, 18. — 5. *cause* : inf. 11, 37 ; imp. 2nd pl.

dōð, 6, 10. — 6. (aux. for emphasis of imp.)
imp. 2d sg. dō, 8, 11
(see Note).

drifan, 1, *drive*: pret. 3d
pl. drifon, 9, 34, 35.

drigan, w1., *dry, wipe*:
pret. 3d sg. drigde, 11,
2; 12, 3; 13, 5.

driht, f., *people, multitude*;
company: gs. ðære drihte
ealdre, *ruler of the com-
pany, ruler of the feast*:
2, 8.

drihten, m., *ruler, Lord*:
gs. Drihtnes, 13, 2.

drihte-ealdor, m., *ruler
of the feast*: ns. 2, 9 (see
Note).

drinc, m., *drink*: ns. 6, 55.

drincan, III, *drink*: inf. 4,
7 etc.; 1st sg. drince,
18, 11; 3d sg. drincð,
4, 13 etc.; opt. 3d sg.
drince, 7, 37; pret. 3d
pl. druncon, 4, 12.

druncen, pp. adj., *drunk*:
np. druncene, 2, 10.

dūn, f., *hill, mountain*,
mount: ds. dūne, 4, 20,
21; as. dūne, 8, 1.

duru, f., *door*: ds. dura, 18,
16; np. dura, 20, 19;
dp. duron, 20, 26.

duruðinen, f., *maid
aut who keeps th*
ns. 18, 17; ds.
nene, 18, 16.
durran, prp., *dare*
3d sg. dorste, 21

E

ēac, adv., *also, li*
5, 21 etc.; — ne.

neither: 15, 4.

ēadig, adj., *happy*,
np. ēadige, 13, 1
29.

ēage, n., *eye*: np. ēa
10; dp. ēagon, 1

ap. ēagan, 4, 35

eahta, num., *eight*
20, 26.

eald, adj., *old*: ns.

ealdian, w2., *grow*
2nd sg. caldas
18.

ealdor, m., *chief*,
prince, captain:
1 etc.; ds. ealdr

np. ealdras, 7, 2

dp. ealdron, 12,

eall, adj., *all, the*
ns. 6, 37; 9,
Note); 11, 50; n

1, 3 etc.; dp.

13, 18; ap. e

- 15 etc. — adv., *call swā*,
also, *likewise* : 6, 11.
- eard**, m., *land, country* :
ds. *earde*, 4, 44 ; ap.
eardas, 4, 35.
- eardian**, w2., *dwell, live* :
2nd sg. *eardest*, 1, 38 ;
pret. 3d sg. *eardode*, 1,
14.
- eardungstōw**, f., *dwelling-
place, dwelling* : as. *ear-
dungstōwe*, 14, 2 ; *ear-
dungstōwa*, 14, 23 ; np.
eardungstōwa, 14, 2.
- ēare**, n., *ear* : as. *ēare*, 18,
10, 26.
- eart**, see *bēon*.
- ēaster(w)ucu**, f., *easter
week* : ds. *ēasterwucan*,
20, 11 ; *ēasterucan*, 20,
11 ; 21, 11.
- ēastron**, m. pl., 1. *easter* :
dp. *ēastron*, 3, 11 etc.
— 2. *passover* : np. *ēast-
ron*, 11, 55 ; gp. *ēastra*,
19, 14 ; dp. *ēastron*, 2,
13 (see Note) etc. ; —
passover lamb, passover :
ap. *ēastron*, 18, 28.
- ēaðlære**, adj., *easily taught* :
np. *ēaðlære*, 6, 45 (see
Note).
- Ebrēisc**, adj., *Hebrew* : as.
Ebrēisc, 5, 2 ; 19, 13,
17 ; ip. *Ebrēisceon*, 19,
20.
- ēce**, adj., *eternal* : ns. *ēce*,
12, 50 ; 17, 3 ; gs. *ēces*,
6, 68 ; ds. *ēcum*, 4, 36 ;
ēceon, 12, 25 ; as. *ēce*,
3, 15 etc.
- eced**, m. n., *vinegar* : gs.
ecedes, 19, 29, 30.
- ēcnys** (*ēcnes*), f., *eter-
nity* : as. on *ēcnysse*, *for-
ever* : 6, 51, 58 ; on
ēcnesse, 8, 35.
- edcennan**, w1., *bear again* :
pp. *geedcenned*, *born
again* : 3, 5.
- edniwan**, adv., *anew*,
again : 3, 3, 7.
- Effrem**, *Ephraim* : ns. 11,
54.
- eft**, adv., *again, a second
time, back* : 1, 35 etc.
- ege**, m., *fear* : ds. *ege*, 7,
13 ; 19, 38 ; 20, 19.
- ēhtan**, w1., *persecute* : inf.
15, 20 ; pret. 3d pl.
ēhton, 5, 16 ; 15, 20
(w. gen.).
- Elias**, *Elijah* : ns. 1, 21,
25.
- elles**, adv., *else, in another
way* : 10, 1.
- eln**, f., *ell* (*cubitus*, about 18
inches) : gp. *elna*, 21, 8.

embe, see ymbe.

ende, m., *end*: as. on ende
(*in finem*, 'to the end'),
13, 1.

engel, m., *angel*: ns. 5,
4; 12, 29; ap. englas,
1, 51; 20, 12.

Enon, *Enon*: ds. 3, 23.

ēode, see gān.

com, see bēon.

eorðe, f., *earth, ground*:
ds. eorðan, 3, 31 etc.;
as. eorðan, 9, 6; 17, 4.

eorðlic, adj., *of the earth,*
earthly: ap. eorðlice, 3,
12.

eorðtilia, m., *tiller of the*
earth: ns. 15, 1.

ēow, ēower, see ōū.

ēower, pron. adj., *your*:
ns. 7, 6 etc.; ēowor, 18,
39; ēowre, 9, 41; gs.
ēowres, 8, 41, 44; ds.
ēowron, 20, 17; ēowre
(as. ?), 8, 17, 21, 24; as.
ēowre, 15, 20; ēowerne,
19, 15; np. ēowre, 15,
16; dp. ēowrum, 12,
30; ap. ēowre, 4, 35.

epiphania, *Epiphany* (see
ætȳwednyss): ds. epi-
phania, 6, 27r; as. epi-
phania, 2, 1r.

ēsterfrēolsdæg, m., *Easter*

feast day, feast of the
passover: ds. ēsterfrēols-
dæge, 13, 1.

etan, v, *eat*: ger. etanne,
4, 32; 6, 52; 3d sg. ytt,
6, 50 etc.; et, 2, 17 (see
Note); opt. 2nd pl. eton,
6, 53; 3d pl. eton, 6, 5;
imp. 2nd sg. et, 4, 31;
2nd pl. etað, 21, 12;
pret. 2nd pl. æton, 6, 26;
3d pl. æton, 6, 13 etc.;
opt. pret. 3d pl. æton,
18, 28.

euangelista, *evangelist*:
gs. euangelista, 21, 19r.

F

fācn, n., *deceit, guile*: ns.
1, 47.

fæder, m., *father*: ns. 3,
35 etc.; gs. fæder, 1, 18
etc.; ds. fæder, 1, 14
etc.; vs. fæder, 12, 28
etc.; np. fæderas, 4, 20
etc.; dp. fæderon, 7, 22.

fæstnung, f., *fastening*: as.
fæstnunge, 20, 25 (see
Note).

fæt, n., *vessel*: ns. 19, 29;
as. fæt, 13, 5.

fald, m., *fold*: ds. scēapa
falde, *sheepfold*, 10, 1.

- fandian**, w2., w. gen., *try*, *tempt* : ptc. *fandiende*, 8, 6; *fandigende*, 6, 6.
- faran**, VI, *go* (inexactly for Latin *abire*, 'depart,' at 4, 3 etc.; *aduenire*, 'arrive,' 4, 47; *ambulare*, 'walk,' 11, 54; *ascendere*, 'go up,' 2, 13 etc.; *descendere*, 'go down,' 2, 12 etc.; *exire*, 'go forth,' 1, 43; *praeterire*, 'pass by,' 9, 1; *procedere*, 'go forth,' 5, 29; inf. 1, 43 etc.; 1st sg. *fare*, 7, 8 etc.; 2nd sg. *færst*, 13, 36; 14, 5; 3d sg. *færð*, 5, 24; 3d pl. *farað*, 5, 29; opt. 1st sg. *fare*, 14, 2; 16, 7; imp. 2nd sg., *far*, 4, 49; 7, 3; 2nd pl. *fare gē*, 7, 8; pret. 1st sg. *fōr*, 16, 28; 3d sg. *fōr*, 2, 13 etc.; 3d pl. *fōron*, 2, 12 etc.; opt. pret. 3d sg. *fōre*, 4, 47.
- feallan**, rd., *fall* : opt. 3d sg. *fealle*, 12, 24; pret. 3d sg. *fēoll*, 9, 38; 11, 32; pret. 3d pl. *fēollon*, 18, 6.
- fēawa**, adj. pl., *fēw*, *a few* : gp. *fēawa*, 2, 12.
- feccan**, w3., *fetch*, *carry*; — *draw* (water) : inf. 4, 7, 15.
- fēfor**, m., *fever* : ns. 4, 52.
- fela**, n. incl., *much*, *many* : nom. 21, 11; acc. 8, 26; 14, 30; 16, 12.
- fenn**, n. m., *mud*, *clay* : ds. *fenne*, 9, 6; as. *fenn*, 9, 6, 11, 14, 15.
- feoh**, n., *money* : as. *feoh*, 2, 15.
- feohtan**, III, *fight* : opt. pret. 3d pl. *fuhton*, 18, 36.
- feormian**, w2., *consume*; — *purge*, *cleanse* (*purgare*) : 3d sg. *feormað*, 15, 2.
- fēorða**, num. adj., *fourth* : ds. *fēorðan*, 2, 12r etc.; as. *fēorðan*, 16, 231.
- fēower** (*fēowur*), num., *four* : 11, 17; 19, 23; *fēowur*, 4, 35; 11, 39.
- fēowertig**, num., *forty* : dat. *fēowertigon*, 2, 20.
- fēowertȳne**, num., *fourteen* : 10, 11r.
- fēran**, w1., *go*, *go away*, *set out* : pret. 3d sg. *fērde*, 4, 43; 3d pl. *fērdon*, 4, 8.
- fictreōw**, n., *fig tree* : ds. *fictreōwe*, 1, 48, 50.

- fif**, num., *five*: 4, 18 etc.
fifta, num. adj., *fifth*: ds.
fiftan, 7, 11 etc.; *fýftan*, 7, 321.
fiftigwintre, adj., *fifty years old*: ns. 8, 57.
findan, III, *find*: 3d sg. *find*, 10, 9; 2nd pl. *findað*, 7, 34, 36; opt. 1st pl. *findon*, 7, 35; pret. 1st sg. *funde*, 18, 38 (see Note); 19, 4, 6.
finger, m., *finger*: ds. *finger*, 8, 6; as. *finger*, 20, 25, 27.
fisc, m., *fish*: as. *fisc*, 21, 9, 13; gp. *fixa*, 21, 6, 11; dp. *fixum*, 6, 11; ap. *fixas*, 6, 9; 21, 10.
fiscnett, n., *fishing-net*: as. *fiscnett*, 21, 8.
fixað, m., *fishing*: as. *fixað*, 21, 3.
flæsc, n., *flesh*: ns. 1, 14 etc.; gs. *flæscas*, 1, 13; ds. *flæsce*, 3, 6; 8, 15; as. *flæsc*, 6, 52 etc.
flēon, II, *flee*: 3d sg. *flēhð*, 10, 12, 13; 3d pl. *flēoð*, 10, 5; pret. 3d sg. *flēah*, 6, 15.
flitan, I, *strive, contend, dispute*: pret. 3d pl. *fliton*, 6, 52; *hig fliton* (*schisma erat*), 9, 16.
flōd, n., *flood, stream, river*: np. *flōd*, 7, 38.
flōwan, rd., *flow*: 3d pl. *flōwað*, 7, 38; pret. 3d sg. *flēow*, 19, 34.
fola, m., *foal, colt*: ds. *folan*, 12, 15.
folc, n., I. *people, crowd*: ns. 6, 2, 5; 8, 2; ds. *folce*, 1, 31; 3, 10; 11, 42, 50; as. *folc*, 7, 12; 18, 14. — 2. *company, band of soldiers (cohors)*: ns. 18, 12; as. *folc*, 18, 3.
folgian, see *fylian*.
fōn, rd., *catch, take*: pret. 3d pl. *fēngon*, 21, 3.
for, prep. w. dat., inst., and acc., I. (w. dat. and inst.) *for, because of, on account of*: 3, 29; 7, 13 etc.; — *in behalf of, for the benefit of*: 6, 51; 10, 11 etc.; — *for . . . ōingon, for the sake of*: 11, 15, 19 etc.; — *for hwī, for what, why*: 7, 45; — *for ðam, for this, for this cause, therefore*: 5, 16 etc.; *for ði*, 12, 18 etc.; *for ðig*, 6, 65 etc.;

- for ðý, 7, 22; — for ðam, conj. (w. ind.), *because*: 2, 24 etc.; for ðam ðe (w. ind.), 1, 50 etc.; for ði ðe (w. opt.), 7, 22; for ðig ðe (w. ind.), 12, 6; — for dēaðe (*in mortem*, 'unto death'): 11, 4; — (duration of time) *for*: 11, 17 (see Note), 39. — 2. (w. acc.) *for*, *for the benefit of*, *in behalf of*: 9, 21; 17, 9, 19 (see Note), 20; 18, 14.
- forbreccan**, v, *break*: 2nd pl. forbræce gē, 19, 36 (see Note); opt. pret. 3d sg. forbræce, 19, 31.
- forbyrnan**, III, *burn up*: 3d pl. forbyrnað, 15, 6.
- fordēman**, w1., *condemn*: 1st sg. fordēme, 8, 11; pret. 3d sg. fordēme, 8, 10.
- fordōn**, anv., *destroy*: opt. 3d sg. fordō, 10, 10.
- fordrūwian**, w2., *dry up*, *wither*: 3d sg. fordrūwað, 15, 6.
- forebēacen**, n., *fore-token*, *wonder* (*prodigium*): ap. forebēacna, 4, 48.
- forgyfan**, v, *give*; — *give up*, *release*: (opt. ?) 1st sg. forgyfe, 18, 39; 2nd pl. forgifað, 20, 23; pp. forgifene, 20, 23.
- forhicgan**, w3., *despise*, *reject*: 3d sg. forhigð, 12, 48.
- forhtian**, w2., *be afraid*: opt. 2nd pl. forhtige gē, 14, 27.
- forlætan**, rd., 1. *leave*, *for-sake*: 1st sg. forlæte, 16, 28; 3d sg. forlæt, 8, 29; 10, 12; 1st pl. forlætað, 11, 48; opt. 2nd pl. forlæton, 16, 32; pret. 3d sg. forlēt, 4, 3, 28, 52. — 2. *let go*, *release*: ger. forlætenne, 19, 10; 2nd sg. forlætst, 19, 12; opt. pret. 3d sg. forlæte, 19, 12.
- forlēosan**, II, *lose*: opt. 1st sg. forlēose, 6, 39.
- forliger**, n., *fornication*: ds. forligere, 8, 41.
- forma**, suppl. adj., *first*: ns. forme, 2, 11; gs. forman, 19, 32; ds. forman, 5, 11 etc.; as. forman, 3, 11.
- forne**, adv., *in front*, *before*: 20, 4.
- forscruncen**, pp. adj.,

- shrunk away, withered* : *fram*, prep. w. dat., *from* (origin, source, departure, separation, deprivation) : 1, 6, 19, 44 ; 5, 4 ; 8, 44 ; 12, 36 ; 15, 27 etc. ; — *fram mē sylfum, by myself, of myself* : 5, 30 ; 7, 28 etc.
- gp. forscruncenra*, 5, 3.
- forspillan*, w1., *waste, destroy* ; — *lose (perdo)* : 1st sg. *forspille*, 18, 9 ; 3d sg. *forpilð*, 12, 25.
- forspillydny*, f., *destruction* : ga. *forspillydnysse*, 17, 12.
- forwiðan*, w1., *overcome, conquer* : pret. 1st sg. *forwiðde*, 16, 33.
- forð*, adv., *forth, forward* : 4, 14 ; 11, 44 ; 18, 4 ; — *heonon forð, henceforth* : 14, 7 ; — *gewitnesse forð bære (testimonium perhiberet)* : 1, 8.
- forðsfor*, f., *going away, departure* ; — *death* : ds. *forðfore*, 4, 47.
- forwurðan*, III, *be lost, perish* : 3d sg. *forwyrð*, 6, 27 ; opt. 3d sg. *forwurðe*, 3, 15, 16 ; 11, 50 ; pret. 3d sg. *forwearð*, 17, 12.
- foryrnan*, III, *run before, outrun* : pret. 3d sg. *forarn*, 20, 4.
- fōt*, m., *foot* : dp. *fōtum*, 11, 32 ; 20, 12 ; *fōtan*, 11, 44 ; ap. *fēt*, 11, 2 etc.
- frēfrian*, w2., *comfort, console* : inf. 11, 19 ; pret. 3d pl. *frēfrodon*, 11, 31.
- frēfriend*, m., *comforter (Paracletus)* : ns. 15, 26 ; as. *frēfriend*, 14, 16 (see Note).
- fremian*, w2., *benefit, profit* : 1st pl. *fremiað*, 12, 19 ; — *impers. (w. dat. of person)*, 3d sg. *fremað*, 16, 7.
- frēolsdæg*, m., *feast day, festival* : ns. 5, 1 ; ga. *frēolsdæges*, 7, 14 (see Note) ; ds. *frēolsdæge*, 2, 23 etc.
- frēond*, m., *friend* : ns. 3, 29 etc. ; np. *frýnd*, 15, 14 ; dp. *frēondum*, 15, 13.
- frig*, adj., *free* : np. *frige*, 8, 33, 36.
- frigedæg*, m., *Friday* : as. *frigedæg*, 1, 15r etc. ; *frýgedæg*, 11, 1r ; 13, 33r.

fröfor, f., *comfort, consolation*: gs. fröfre, 14, 26.

fruma, m., *beginning*: ns. 8, 25; ds. fruman, 1, 2; 6, 64; 15, 27.

frymð, m. f., *beginning*: ds. frymðe, 1, 1; 8, 44.

fullfremman, w1., *fulfil, accomplish*: opt. 1st sg. fullfremme, 4, 34; 5, 36.

ful(1), adj., *full*: ns. full, 16, 24; np. fulle, 6, 12, 26; — (w. gen.) ns. full, 19, 29; as. full, 21, 11; ap. fulle, 6, 13; — ful mid gyfe, ns., 1, 14 (cf. Note).

fullian, w2., *baptize*: ger. fullianne, 1, 33; 1st sg. fullige, 1, 26; 2nd sg. fullast, 1, 25; 3d sg. fullað, 1, 33; 3, 26; pret. 1st sg. fullode, 1, 31; pret. 3d sg. fullode, 1, 28; 3, 22; 10, 40; opt. pret. 3d sg. fullode, 4, 2; pp. gefullode, 3, 23.

furlang, n., *furlong (stadium)*: gp. furlanga, 6, 19; ap. furlang, 11, 18.

furðra, comp. adj., *further; — of higher rank, greater (maior)*: ns. 13, 16.

fyftýne, num., *fifteen*: 11, 18.

fylian (folgian), w. 3, 2, w. dat., *follow*: inf. fylilian, 13, 36, 37; ptc. fyliende, 1, 38; 3d sg. fylið, 8, 12; 3d pl. fyligeað, 10, 4, 5; folgiað, 10, 27; opt. 3d sg. fylige, 12, 26; imp. 2nd sg. fylig, 1, 43 etc.; pret. 3d sg. fylide, 6, 2 etc.; pret. 3d pl. fylidon, 1, 37; fyligdon, 1, 40; 11, 31.

fyllan, w1., *fill*: pret. 3d pl. fylidon, 6, 13.

fyr, n., *fire*: as. fyr, 15, 6.

fyrst, n., *period, time*: ns. 14, 19.

G

Gabbatha, *Gabbatha*: ns. 19, 13.

gaderian, w2., *gather, bring together*: 3d sg. gaderað, 4, 36; 3d pl. gaderiað, 15, 6; imp. 2nd pl. gaderiað, 6, 12; pret. 3d pl. gaderydon, 11, 47; pp. gegaderode, 20, 19.

gælan, w1., *hinder, delay*,

- keep back* : 2nd sg. gælst, 10, 24 (see Note).
- gærs, n., *grass* : ns. 6, 10 (*foenum*).
- Galilea, *Galilee* : gs. Galileç, 2, 1 etc. ; ds. Galileç, 4, 43 etc. ; to Galileam (*in Galilaeam*), 4, 45 ; as. Galilea, 4, 3.
- Galileisc, adj., *Galilean, of Galilee* : ds. Galileiscan, 12, 21 ; as. Galileiscan, 6, 1.
- gān, anv., 1. *go* (inexactly for Latin *abire*, 'depart,' 4, 28 etc. ; *exire*, 'go out,' 8, 59 ; *introire*, 'enter,' 4, 38 etc.) : inf. 11, 11 etc. ; 1st sg. gā, 7, 33 ; 8, 14 ; 3d sg. gæð, 3, 8 etc. ; 1st pl. gā wē, 6, 68 ; opt. 2nd pl. gān, 15, 16 ; pret. 1st sg. ēode, 9, 11 ; 3d sg. ēode, 4, 28 etc. ; 2nd pl. ēodun, 4, 38 ; 3d pl. ēodon, 4, 30 etc. ; — gān on scip (*ascendere nauem*) : pret. 3d pl. ēodon, 6, 17, 24 ; 21, 3 ; — gān on land (*descendere in terram*) : pret. 3d sg. ēodun, 21, 9. — 2. *walk* : (*ambulare*) inf. 6, 19 ; 3d sg. gæð, 8, 12 ; 11, 9, 10 ; 12, 35 ; imp. 2nd sg. gā, 5, 8, 11, 12 ; 2nd pl. gāð, 12, 35 ; pret. 2nd sg. ēodest, 21, 18 ; 3d sg. ēode, 5, 9 ; 10, 23 ; — pp. wæs wērig gēgān (*fatigatus ex itinere*), 4, 6. — 3. *come (uenire)* : inf. 21, 3 ; imp. 2nd sg. gā, 11, 34, 43 ; 2nd pl. gāð, 21, 12 ; pret. 3d sg. ēode, 12, 22.
- gangan, rd., *go, walk* : ptc. gangende, 1, 36 ; imp. 2d sg. gang, 20, 17.
- gangwucu, f., *Rogation Week* : ds. gangwucan, 17, 11.
- gāst, m., *spirit* : ns. 3, 8 etc. ; ds. gāste, 1, 33 etc. ; as. gāst, 1, 32 etc. ; — āgef his gāst, *gave up the ghost* : 19, 30. —
- ge . . . ge, conj., *both . . . and* : 2, 15 ; ægðer ge . . . ge, 15, 24.
- gē, see ðū.
- gēa, adv., *yea, yes* : 21, 15, 16.
- geāðlian, wz., *be sick* : pp. geāðludra, *sick* : 5, 3.
- geanbidian, wz., w. gen.,

- wait for, await*: pret. 3d sg. *geanbidedon*, 5, 3.
gēar (*gēr*), n., *year*: gs. *gēares*, 18, 13; ds. *ðā* on *gēre*, *that year*: 11, 49; as. *gēr*, 11, 51.
gearcung, f., *preparation* (*Parasceue*): ns. 19, 42.
gearu, adj., *ready*: ns. 7, 6.
gearwian, w2., *make ready, prepare*: inf. 14, 2.
geat (*get*), n., *gate*: ns. 10, 7, 9; dat. sg. *geate*, 10, 2; *gete*, 10, 1.
geatweard, m., *gateward, door-keeper, porter*: ns. 10, 3.
gebedman, m., *prayer man, worshipper*: np. *gebedmen*, 4, 23.
gebeorhtian, w1., *make bright, glorify* (*clarify*): imp. 2nd sg. *gebeorhta*, 17, 5.
gebēorscip, m., *banquet, feast*: dat. sg. *gebēorscipe*, 21, 20.
geberan, iv, *bear, give birth to*: pp. *geboren*, born, 9, 2, 32, 34; 18, 37.
gebidan, 1, *bide, wait, remain*: pret. 3d sg. *gebād*, 8, 9.
gebiddan, v, 1. *pray, ask*: 1st sg. *gebidde*, 17, 20. — 2. *pray*: 2nd pl. *gebiddað*, 4, 21, 22; 3d pl. *gebiddað*, 4, 23, 24; opt. 3d sg. *gebidde*, 4, 20; opt. 3d pl. *gebiddon*, 4, 24; — (w. reflex. acc.) inf., 12, 20; pret. 3d pl. *gebædon*, 4, 20.
geblissian, w2., *rejoice, be glad*: inf. 5, 35; 3d sg. *geblissað*, 3, 29; 16, 20, 22; opt. 3d pl. *geblission*, 4, 36; pret. 3d sg. *geblissode*, 8, 56; opt. pret. 2nd pl. *geblissodon*, 14, 28.
gebrōðru, m. pl., *brothers, brethren*: np. 2, 12; 7, 10.
gebyrian, w1. and w2., 1. *pertain, belong*: 3d sg. *gebyrað*, 1, 15r etc.; *gebirað*, 20, 11r; — (impers.) *him ne gebyrað tō* (*non pertinet ad eum de*), *he does not care for*: 10, 13; pret. 3d sg., *him gebyrode tō*, 12, 6. — 2. (impers. w. dat.) *befit, behoove*: (w. *ðæt* and opt.)

- 3d sg. gebyrað, 3, 7 etc.;
— (w. ðæt and sculan)
pret. 3d sg. gebyrode,
4, 4; gebyrede, 20, 9;
— (w. ger.) 3d sg. geby-
rað, 9, 4.
- gecōsan, II, *choose*: pret.
1st sg. gecēas, 6, 70 etc.;
pret. 2nd pl. gecure gē,
15, 16; pp. Gode ge-
coren (*Dei cultor*, 'wor-
shipper of God'), 9, 31
(see Note).
- geclānsung, f., *cleansing*,
purification: ds. geclān-
sunge, 2, 6.
- gecnāwan, rd., *know*
(pret. wrongly for Latin
cognoui, *noui* in pres.
sense at 5, 42; 10, 5;
17, 7): 1st sg. gecnāwe,
10, 14, 27; 3d sg.
gecnāwð, 7, 17; 2nd
pl. gecnāwað, 14, 20;
gecnāwe gē, 8, 28, 43;
3d pl. gecnāwað, 10,
4, 14; pret. 1st sg.
gecnēow, 5, 42 (see
Note); 3d sg. gecnēow,
1, 10; 12, 9; 2nd pl.
gecnēowun, 14, 9; 3d
pl. gecnēowon, 17, 7;
21, 4; gecnēowun, 10, 5.
- gecwēme, adj., *pleasing*,
agreeable: np. gecwēme,
8, 29.
- gecyrran, wI., *turn*, *con-
vert*: pp. gecyrrede, 12,
40.
- gedihtan, wI., *arrange*,
dispose, *agree*: pret. 3d
pl. gedihon, 9, 22 (*con-
spirare*).
- gedrēfan, wI., *disturb*,
trouble, *afflict*: pret. 3d
sg. gedrēfde hyne sylfne
(*turbavit se ipsum*), *was*
troubled: 11, 33; pp. ge-
drēfed, 12, 27; 13, 21;
14, 1, 27.
- geāðmēdan, wI., reflex.,
humble oneself, *worship*:
pret. 3d sg. geāðmēdde,
9, 38.
- geendian, w2., *end*, *finish*,
accomplish: pp. geen-
dod, 19, 30; geendode
on ān (*consummati in
unum*), 17, 23.
- gefēa, m., *joy*: ns. 15, 11;
16, 24; ds. gefēan, 3, 29;
16, 20, 21; as. gefēan,
16, 22; 17, 13.
- gefealdan, rd., *fold up*:
pp. gefealden, 20, 7.
- gefēra, m., *companion*: ds.
geferan, 11, 16 (*con-
discipulus*).

- geferræden**, f., *company, fellowship, congregation*: ds. geferrædene, 9, 22 (*synagoga*).
- gefon**, rd., *seize, catch, take, arrest*: inf. 7, 32; 10, 39; pret. 2nd pl. gefengon, 21, 10.
- gefyllan**, w1., 1. *fill*: pret. 3d sg. gefylde, 16, 6; pret. 3d pl. gefylton, 2, 7; pp. gefylled, 12, 3. — 2. *fulfil, accomplish*: pp. gefylled, 3, 29 etc.; gefyllidne, 17, 13.
- gefyllednes**, f., *fulness*: ds. gefyllednesse, 1, 16.
- gegaderian**, w2., *gather, collect, assemble*: pret. 3d pl. gegaderedon, 6, 13.
- gegaderung**, f., *gathering, crowd*: ds. gegaderunge, 5, 13 (*turba*).
- gegearcungdæg**, m., *day of preparation* (for the passover): ns. 19, 14 (see Note), 31.
- gegearwian**, w2., *make ready, prepare*: 1st sg. gegearwige, 14, 3.
- gehælan**, w1., 1. *heal, cure* (*sanare, sanum facere*): opt. 1st sg. gehæle, 12, 40; pret. 1st sg. gehælde, 7, 23; 3d sg. gehælde, 5, 11; pret. opt. 3d sg. gehælde, 4, 47; pp. gehæled, 5, 4, 10, 13. — 2. *save, (saluare, saluificare)*: opt. 1st sg. gehæle, 12, 47; imp. 2nd sg. gehælc, 12, 27; pp. gehæled, 3, 17.
- gehælgian**, w2., *make holy, sanctify*: inf. 11, 55; imp. 2nd sg. gehælg, 17, 17; pret. 3d sg. gehælgode, 10, 36; pp. gehælgode, 17, 19.
- gehealdan**, rd., *hold, maintain, keep*: 3d sg. gehealt, 8, 51, 52; gehylt, 12, 25; 14, 21; 2nd pl. gehealdað, 15, 10; opt. 2nd sg. gehealde, 17, 15; pret. 1st sg. gehæold, 15, 10; 2nd sg. gehæolde, 2, 10; pret. 3d pl. gehæoldon, 17, 6.
- gehende**, 1. adv., *at hand, near*: 11, 55. — 2. prep. w. dat., *near*: 6, 4, 19; 7, 2; 11, 18; 19, 20.
- gehlȳd**, n., *noise, clamour*: ns. 7, 12 (*murmur*).
- gehwæde**, adj. *little*: as.

- gehwæde tid (*modicum*), 13, 33.
 gehyhtan, wī., *hope*: 2nd pl. gehyhtað, 5, 45.
 gehýran, wī., *hear*: inf. 6, 60 etc.; 1st sg. gehýre, 5, 30; 2nd sg. gehýrst, 3, 8; 11, 42; 3d sg. gehýrð, 3, 29 etc.; 2nd pl. gehýrað, 8, 47; 3d pl. gehýrað, 5, 25 etc.; opt. 3d sg. gehýre, 7, 51; pret. 1st sg. gehýrde, 8, 26 etc.; 2nd sg. gehýrdest, 11, 41; 3d sg. gehýrde, 3, 32 etc.; 1st pl. gehýrdon, 4, 42; 12, 38; gehýrde wē, 9, 32; 2nd pl. gehýrdon, 5, 37 etc.; 3d pl. gehýrdon, 1, 37 etc.
 gelæccan, wī., *seize, take by force*: inf. 6, 15.
 gelædan, wī., *lead*: pret. 3d pl. gelæddon, 18, 28.
 gelæstan, wī., *last, remain, endure*: opt. 3d pl. gelæston, 15, 16.
 gelæafull, adj., *believing*: ns. 20, 27.
 gelic, adj., *like, similar*: ns. 7, 29; 8, 55; 9, 9; — *equal*: as. hine sylfne dyde Gode gelicne (*asqualem se faciens Deo*), 5, 18. — supl. gelicost, ns. 21, 2; gelicust, 20, 24 (see Note).
 gelice, adv., *in like manner*: 5, 19.
 geliffæstan, wī., *bring to life, quicken*: 3d sg. geliffæst, 5, 21; 6, 63.
 gelyfan, wī., w. dat., acc. (ðæt etc.), and gen. (12, 38), *believe*: 1st sg. gelyfe, 9, 38 etc.; 2nd sg. gelyfst, 9, 35 etc.; 3d sg. gelyfð, 3, 15 etc.; 1st pl. gelyfað, 6, 69; 16, 30; gelyfe wē, 4, 42; 2nd pl. gelyfað, 3, 12 etc.; gelyfe gē, 3, 12 etc.; 3d pl. gelyfað, 1, 12 etc.; opt. 1st sg. gelyfe, 9, 36; opt. 3d sg. gelyfe, 17, 21; opt. 1st pl. gelyfon, 6, 30; 2nd pl. gelyfon, 10, 38 etc.; gelyfan, 6, 29; 3d pl. gelyfon, 11, 42; imp. 2nd sg. gelyf, 4, 21; 2nd pl. gelyfað, 10, 37 etc.; pret. 2nd sg. gelyfdest, 1, 50; 20, 29; 3d sg. gelyfde, 3, 18 etc.; 2nd pl. gelyfdon, 6, 36; 3d pl. gelyfdon, 2, 11

- etc.; pret. opt. 2nd pl. gelyfdon, 5, 46; 3d pl. gelyfdon, 1, 7; pp. gelyfedan, *believing*, 6, 64 (see Note).
- gemænlice, adv., *commonly, mutually, one another*: 15, 12 (*inuicem*).
- gemang, prep. w. dat., *among*: 11, 54; 21, 23.
- gemet, n., *measure*: ds. gemete, 3, 34; — wæs on twēgra sestra gemete, *contained two sisters*: 2, 6.
- gemētan, w1., *meet, find*: 2nd pl. gemētað, 21, 6; pret. 3d sg. gemētte, 1, 41 etc.; 1st pl. gemētton, 1, 41, 45; 3d pl. gemētton, 6, 25.
- gemittan, w1., *meet, find*: pret. 3d sg. gemitte, 9, 35.
- gemōt, n., *meeting, assembly, council*: as. gemōt, 11, 47.
- gemunan, prp., *remember*: (w. acc.) opt. 2nd pl. gemunon, 16, 4; pret. 3d sg. gemunde, 2, 17, 22; 12, 16; — (w. gen.) 3d sg. geman, 16, 21; imp. 2nd pl. gemunað, 15, 20.
- genēalæcan, w1., *draw near, approach*: pret. 3d pl. genēalæhton, 12, 21.
- geniman, 1v, *take, seize*: pret. 3d pl. genāmon, 1, 5 (see Note).
- genōh, adj., *enough*: as. genōh, 6, 7; 10, 10; 14, 8.
- gēomrian, w2., *be sad, mourn, groan*: pret. 3d sg. gēomrode, 11, 33, 38.
- geong, adj., *young*. — comp. gingra, ns. 21, 18.
- geopenian, w2., *open*: pret. 3d sg. geopenode, 19, 34; pp. geopenode, 9, 10.
- gēr, see gēar.
- gerād, adj., *considered, advised, prudent, skilled*: ap. ðus gerāde, *persons of this kind, such*: 8, 5.
- gereccan, w1., *set forth, explain, interpret*: pp. gereht, 1, 38, 41, 42.
- gerihtan, w1., *make right, make straight*: imp. 2nd pl. gerihtað, 1, 23 (see Note).

God, m., *God*: ns. 1, 1 etc.; gs. *Godea*, 1, 12 etc.; ds. *Gode*, 1, 1 etc.; as. *God*, 1, 18 etc.; — pl., *gods*: np. *godas*, 10, 34; ap. *godas*, 10, 35.

gōd, adj., *good*: ns. 7, 12; 10, 11, 14; gs. *gōdes*, 1, 46; as. *gōd*, 2, 10; dp. *gōdum*, 10, 33; ap. *gōde*, 10, 32. — comp. *betera*, *better*: ns. *betere*, 11, 50; 18, 14.

gōd, n., *good thing*, *good*: ap. *gōd*, 5, 29.

godspel, n., *gospel*: ns. 1, 15 etc.; as. *godspel*, 3, 11 etc.

Golgotha, *Golgotha*: ns. 19, 17.

Grēcisc, adj., *Greek*: ip. *Grēcisceon*, 19, 20.

gyfta, f. n. pl., *nuptials*, *marriage*: np. 2, 1; dp. *gyfton*, 2, 2 (see Note).

gyfu, f., 1, *gift* (*donum*): as. *gyfe*, 4, 10. — 2. *favour*, *grace* (*gratia*): ns. 1, 17; ds. *gyfe*, 1, 14, 16; as. *gyfe*, 1, 16.

gylt, m., *guilt*, *offence*, *crime*: as. *gylt*, 18, 38; 19, 4, 6.

gyrdan, w1., *gird*: pret. 3d sg. *gyrdest*, 21, 18.

gyrstandæg, m., *yesterday*: as. *gyrstandæg*, 4, 52.

gýt, see *ðū*.

gýt, adv., *yet*, *still*: 2, 4 etc.; — *nū gýt* (w. pres.), *yet*, *still*: 4, 35 etc.; (w. past tense) 20, 17; — *ða gýt* (w. past tenses), 3, 24 etc.

H

habben, w3., 1. *have*: 1st sg. *hæbbe*, 4, 32 etc.; 2nd sg. *hæfst*, 4, 11 etc.; 3d sg. *hæfð*, 3, 29 etc.; 1st pl. *habbað*, 8, 41; 19, 7; 2nd pl. *habbað*, 12, 8 etc.; *hæbbe gē*, 21, 5; opt. 3d sg. *hæbbe*, 3, 15; 6, 40; 2nd pl. *habbon*, 5, 39 etc.; 3d pl. *habbon*, 10, 10; pret. 1st sg. *hæfde*, 17, 5; 2nd sg. *hæfdest*, 4, 18; 3d sg. *hæfde*, 4, 1 etc.; opt. pret. 3d sg. *hæfde*, 5, 26. — 2. (aux.), *have*: pret. 3d pl. *hæfdon*, 6, 19; 11, 57; 20, 20; — (w. inflected pp.)

- pret. 1st sg. hæfde, 13, 12. See næbban.
- hæl**, f., *safety, salvation*: ns. 4, 22.
- hælan**, wī., *heal, cure*: pret. 3d sg. hældē, 5, 15.
- Hælend**, m., 1. *healer, Saviour*: ns. 4, 42 (*Saluator*). — 2. *the Saviour, Jesus* (incorrectly for Latin *Jesus* when the speaker is an unbeliever: 6, 42; 18, 5, 7; 19, 19): ns. 1, 38 etc.; gs. Hælandes, 2, 1 etc.; ds. Hælende, 1, 37 etc.; as. Hælend, 1, 17 etc.
- hæmed**, n., *sexual intercourse*: ds. on unrihtum hæmede, in *adultery*: 8, 4.
- hænan**, wī., *stone*: inf. 10, 32; 11, 8; 1st pl. hæne wē, 10, 33.
- hæðen**, adj., *heathen, Gentile (Gentilis)*: np. hæðene, 12, 20.
- hāl**, adj., *whole, sound, well*: ns. 5, 6, 9, 14; 11, 12; — *bēon hāl, be saved*: ns. 10, 9; np. hāle, 5, 34; — *sī hāl (Hosanna), hail to*: ns. 12, 13 (see Note).
- hālgian**, w₂., *hallow, make holy, sanctify*: 1st sg. hālgige, 17, 19.
- hālig**, adj., *holy*: ns. hāliga, 14, 26; hālige, 13, 18; ds. hāligum, 3, 5; hālgum, 1, 33; as. hāligne, 20, 22; vs. hāliga, 17, 11; ap. hālige, 5, 39.
- hām**, m., *home*: ds. hām, 11, 20; — adv., hām, *home*: 7, 53.
- hand**, f., *hand*: ds. handa, 10, 28 etc.; as. hand, 3, 35; 20, 25; dp. handum, 19, 3; handan, 11, 44; ap. handa, 13, 9 etc.
- hatian**, w₂., *hate*: inf. hatigean, 7, 7; 3d sg. hatað, 3, 20 etc.; pret. 3d sg. hatede, 15, 18; 3d pl. hatedon, 15, 24, 25.
- hatung**, f., *hate*: ds. hæfde on hatunge (*odio habuit*), *hated*: 17, 14.
- hē**, hēo, hit (hyt), 3d pers. pron., *he, she, it*: masc. ns. 1, 8 etc.; gs. his, 1, 11 etc.; hys, 1, 14 etc. ds. him, 1, 3 etc.; hym, 9, 40; as. hine, 1, 10 etc.; hyne, 1, 3 etc.; — fem. ns. hēo, 7, 17

- hūmeta** (hūmete), adv., *how*: 3, 12 etc.; *hūmete*, 9, 21.
hund, num., *hundred*: nom., 21, 8.
hundred, num., *hundred*: gen., 6, 7; dat., 12, 5.
hundtēontig, num., *hundred*: nom. 21, 11; acc. 19, 39.
hūs, n., *house*: ns. 12, 3; ds. hūse, 8, 35; 11, 31; 14, 2; as. hūs, 2, 16.
hwā, hwæt, pron., I. (interr.) *who, what*: masc. ns. 5, 13 etc.; ds. hwām, 6, 68; 12, 28; 13, 22, 28; as. hwæne, 18, 4, 7; 19, 37; 20, 15. — neut. ns. hwæt, 2, 4 etc.; (w. personal predicate), *who*: 1, 19, 22; 4, 10; 5, 12 etc.; as. hwæt, 1, 22 etc.; is. hwī, *for what, why*: 1, 25; 7, 19 etc.; for hwī, *for what, why*, 7, 45. — 2. (indef.) *anyone, one, anything*: masc. ns. hwā, 3, 3, 5; 8, 51 etc.; hæfð hwā him dēme (*qui iudicet eum*), *one to judge him*: 12, 48. — neut. as. hwæt, 14, 14; 16, 23. — swā
 hwā swā, swā hwæt swā, see swā.
hwænne, adv., *when*: 6, 25.
hwær (hwār), adv., *where*: 6, 5; 8, 10; hwær, 1, 38 etc.
hwæten, adj., *of wheat, wheaten*: ns. hwætenc, 12, 24.
hwæðer, conj., *whether*: 7, 17; 10, 24; — conj. adv., (to introduce a direct question) 4, 33; 18, 34; — hwæðer ðe, *or*: 7, 17; 18, 34.
hwæðere, adv., *nevertheless*: ðeah hwæðere, *nevertheless*: 7, 13.
hwanon, adv., *whence*: 1, 48 etc.
hwār, see hwær.
hwī, see hwā.
hwil, f., *while, time*: as. hwile, 5, 35; — ðā hwile ðe, *the time that, while*: 9, 4, 5.
hwyder, adv., *whither*: 3, 8 etc.
hwylc, pron. adj., *of what kind, which, what*: ns. 8, 7; ds. hwylcum, 10, 32; 12, 33; hwylcon, 4, 52; 18, 32; 21,

19; as. hwylc, 2, 18; hwylce, 18, 29; ap. hwylce, 13, 18. — swā hwylc swā, see swā.
 hyrde, m., *herd, shepherd*: ns. 10, 2.

I

Iacob, *Jacob*: ns. 4, 5, 12; gs. Iacobes, 4, 6.
 Iacobus, *James*: gs. Iacobi, 14, 11.
 ic, 1st pers. pron., *I*: ns. 1, 15 etc.; gs. mīn, 20, 17; ds. mē, 1, 15 etc.; as. mē, 2, 17 etc.; (reflex.) 9, 11; n. dual, wyt, 17, 11, 22; d. dual, unc, 17, 21; np. wē, 1, 14 etc.; gp. ūre, 19, 24; dp. ūs, 1, 14 etc.; ap. ūs, 1, 22.
 Ierusalem, *Jerusalem*: ds. Ierusalem: 1, 19 etc.
 in(n), adv., *in*: 3, 5; 10, 2, 3, 9; 20, 5, 8; inn, 18, 15.
 innan (innon, ynnan), prep. w. dat. and acc., (w. dat.) *within, during*: 7, 11 etc.; innon, 10, 221; ynnan, 2, 121; — (w. acc.) *within, into*: 20, 11.

inne, adv., *within, inside*: 20, 26.
 innoð, m., 1. *bowels, belly*: ds. innoðe, 7, 38; — 2. *womb*: as. innoð, 3, 4.
 intō, prep. w. dat., *into*: 7, 14; 10, 1; 18, 1 etc.
 Iohannes, *John*: ns. 1, 15 etc.; gs. Iohannes, 1, 19; 3, 25; Iohannis, 21, 15, 16, 17, 191; ds. Iohanne, 3, 26; 5, 33.
 Iona, *John*: gs. Ionan, 1, 42.
 Iordanes, *Jordan*: ds. Iordane, 3, 26; Iordanen, 1, 28; as. Iordanen, 10, 40.
 Iosep, *Joseph*: ns. 19, 38; gs. Iosepes, 1, 45; 6, 42.
 is, see bēon.
 Isaias, *Isaiah*: ns. 1, 23; 12, 39, 41; gs. Isaias, 12, 38.
 Israhele, mpl., *the Israelites*: gp. Israhela, 1, 31; 3, 10; 12, 13.
 Israhelisc, adj., *Israelite*: ns. 1, 47.
 Iudas, *Judas*: ns. 12, 4 etc.; gs. Iudas, 13, 2; ds. Iudas, 13, 26; Iuda, 6, 71.

Iudea, *Judea* : ds. Iudea, 4, 47 ; 7, 1.
 Iudeas, mpl., *the Jews* : np. 1, 19 etc. ; gp. Iudea, 2, 6 etc. ; dp. Iudeum, 10, 19 ; Iudeon, 8, 31 etc. ; Iudean, 5, 15.
 Iudeisc, adj., *Jewish*, *Jew* : ns. 4, 9 ; 18, 35.

L

lā, interj., *lo!* O : 2, 4 ; 4, 21 ; 17, 25.
 lād, f., *excuse, defence* : as. lāde, 15, 22.
 lādan, wī., *lead, bring, carry* : 1st sg. lāde, 19, 4 ; 3d sg. lāet, 10, 3 (*educit*) ; 21, 18 ; opt. (?) 1st sg. lāde, 10, 16 ; pret. 3d sg. lādde, 18, 16 ; 19, 13 ; pret. 3d pl. lāddon, 1, 42 etc.
 lāfan, wī., *leave* : 1st sg. lāfe, 14, 27 ; pret. 3d pl. lāfdon, 6, 13.
 lāran, wī., *teach* : 2nd sg. lārst, 9, 34 ; 3d sg. lārō, 14, 26 (see Note) ; 16, 13 ; pret. 1st sg. lārde, 18, 20 ; pret. 3d sg. lārde, 6, 59 etc.

lās, f., *pasture* : as. lāse, 10, 9.
 lās, comp. adv., *less* : — ðe lās, *lest, that not* : 12, 42 (see Note) ; ðe lās ðe, 5, 14.
 lātan, rd., 1. *let, allow* : 3d sg. lāet, 10, 3, 4 ; imp. 2nd sg. lāet, 12, 7 ; 2nd pl. lātað, 11, 44 ; 18, 8. — 2. *let alone, leave* : 1st sg. lāte, 14, 18. — 3. *let down, lay down* : inf. 21, 6 ; 1st sg. lāte, 10, 18 ; opt. pret. 3d sg. lēte, 19, 31.
 lāf, f., *leavings, remnant* : ds. tō lāfe wāron, *were left* : 6, 12.
 lamb, n., *lamb* : ns. 1, 29, 36 ; ap. lamb, 21, 15, 16.
 land, n., 1. *land* : ds. lande, 6, 21 ; 21, 8 ; as. land, 21, 9, 11 ; — 2. *land, country* : ds. 3, 22 ; as. 11, 48 (*locus*). — 3. *the country (regio)* : ds. 11, 55 ; as. 11, 54.
 lang, adj., *long* : as. lange, 5, 6 ; 14, 9.
 langa-frigadæg, m., *Good Friday* : as. langa-frigadæg, 18, 11.
 lange, adv., *long* : 10, 24.

- lār**, f., *teaching, doctrine*: ns. 7, 16; ds. *lāre*, 7, 17; as. *lāre*, 18, 19.
- lārēow**, m., *teacher, master*: ns. 1, 38 etc.; as. *lārēow*, 13, 13; vs. 8, 4; — (*Rabbi*), vs. 4, 31; 6, 25; 9, 2; 11, 8.
- laðian**, wz., *invite*: pp. *gelaðode*, 2, 2.
- Lazarus** (*Ladzarus*), *Lazarus*: ns. 11, 1 etc.; *Ladzarus*, 11, 14; 12, 2; as. *Lazarum*, 11, 5; 12, 10; *Ladzarum*, 12, 9, 17; vs. *Lazarus*, 11, 43.
- lēas**, adj., *lying, false*: ns. 7, 29; 8, 44, 55.
- lēasung**, f., *falsehood, lie*: as. *lēasunga*, 8, 44.
- lecgan**, wz., *lay, place*: pret. 2nd sg. *lēdest*, 20, 15; 3d sg. *lēde his rēaf* (*ponit*), *laid aside*: 13, 4; 2nd pl. *lēde gē*, 11, 34; 3d pl. *lēdon*, 19, 42; 20, 2, 13.
- Lēdenstæf**, m., *Latin letter*: dp. *Lēdenstafon*, 19, 20.
- lencten** (*lengten*), m., *Lent*: ds. *lenctene*, 7, 32r; 40r; 8, 46r; *lengtene*, 2, 12r; 7, 11r.
- lenctenwucu** (*lengtenwucu*), f., *week in Lent*: ds. *lenctenwucan*, 5, 17r, 10, 22r; *lengtenwucan*, 4, 6r; 5, 11; 8, 31r; is. *lenctenwucan*, 5, 30r; 8, 21r.
- lēof**, adj., *dear, beloved*; — (as a form of address) *sir*: vs. *lēof*, 4, 11 (see Note); 4, 19; 12, 21; 20, 15.
- leofað**, *leofode*, see **lyb-ban**.
- lēoht**, adj. (subst.?), *light*: ns. 20, 1.
- lēoht**, n., *light*: ns. 1, 4 etc.; gs. *lēohtes*, 12, 36; ds. *lēohte*, 1, 7 etc.; as. *lēoht*, 3, 19 etc.
- lēohtfæt**, n., *lantern, lamp*: ns. 5, 35; dp. *lēohtfatum*, 18, 3.
- leornian**, wz., *learn*: pret. 3d sg. *leornode*, 6, 45; 7, 15.
- leorningcniht**, m., *disciple*: ns. 9, 28 etc.; ds. *leorningcnihte*, 19, 27; 20, 2; as. *leorningcniht*, 19, 26; np. *leorningcnihtas*, 1, 37 etc.; gp. *leorningcnihta*, 4, 1 etc.; dp. *leorningcnihtum*, 1,

- 35; 18, 17; leorning-cnihton, 6, 3 etc.; ap. leorningcnihtas, 18, 19.
- lic, n., *body*: ns. 20, 12.
- licgan, v, *lie*: inf. 20, 5; 21, 9 (*positas*); licgean, 20, 6; pret. 3d sg. læg, 4, 47; 5, 3; 20, 7.
- lichama, m., *body*: gs. lichaman, 2, 21; as. lichaman, 19, 38, 40; np. lichaman, 19, 31.
- lif, n., *life*: ns. 1, 4 etc.; gs. lifes, 4, 10 etc.; ds. life, 4, 36 etc.; as. lif, 3, 15 etc.; gælst ðū ūre lif (*animam nostram tollis*, 'hold our mind in suspense'), 10, 24 (see Note).
- linen, adj., *linen*: ds. linenum, 19, 40; ap. linen, 13, 4.
- linwæd, f., *linen garment, linen cloth*: ds. linwæde, 13, 5; dp. linwædon, 20, 7; ap. linwæda, 20, 5, 6.
- Lithostrōtus, Lat. adj., 'paved, or inlaid, with stones': ns. 19, 13.
- locc, m., *lock* (of hair); pl., *hair*: dp. loccon, 11, 2; 12, 3.
- lōcian, w2., *look, behold*: imp. 2nd sg. lōca (*ecce*), 8, 7; 11, 36.
- losian, w2., *be lost*: opt. 3d pl. losigeon, 6, 12.
- lufian, w2., *love*: 1st sg. lufige, 14, 21, 31; 21, 15, 16, 17; 2nd sg. lufast, 11, 3; 21, 15, 16, 17; 3d sg. lufað, 3, 35 etc.; 2nd pl. lufiað, 14, 15; opt. 2nd pl. lufion, 13, 34; 15, 12; pret. 1st sg. lufode, 15, 9, 12; 2nd sg. lufodest, 17, 23, 24, 26; 3d sg. lufode, 3, 16 etc.; opt. pret. 3d sg. lufode, 15, 19; 2nd pl. lufodon, 8, 42; 14, 28.
- lufu, f., *love*: ns. 17, 26; ds. lufe, 15, 9, 10; as. lufe, 5, 42; 13, 35; 15, 13.
- lybban, w3., *live*: ptc. lybbende, 6, 51, 57; 3d sg. leofað, 4, 50 etc.; 3d pl. lybbað, 5, 25; pret. 3d sg. leofode, 4, 51.
- lyfan, w1., w. dat. of person, *give leave, permit*: pret. 3d sg. lyfde, 19, 38.

lyhtan, w1., *give light, shine*: ptc. *lyhtende*, 5, 35; 3d sg. *lyht*, 1, 5.
lytel, adj., *little*: ns. 12, 35; 14, 19; as. *ymbe, embe lytel (modicum), in a little while*: 16, 16, 17, 18, 19. — gs. *hit ys lytles wana, it lacks little*: 14, 2 (see Note).

M

mā, 1. comp. adv., *more*: 5, 18. — 2. incl. subst., w. gen., *more*: nom. 4, 41; acc. 4, 1; 7, 31.
macian, w2., *make, make ready*: pp. *gemacud*, 13, 2 (*facta*).
mæg, m., *kinsman, relative*; — *parent*: np. *māgas*, 9, 2, 3, 20, 22, 23; ap. *māgas*, 9, 18; — *brother*: np. 7, 5 (*fratres*).
mære, adj., *great, famous*; — *mære dæg, high day, feast day*: ns. 19, 31; ds. *mæran*, 7, 37. — comp. *mærra, greater, (maior)*: ns. 4, 12; 8, 53; *mærre*, 10, 29.

mæsse, f., *mass*; — *feast day, festival*: ds. *mæssan*, 14, 11; 15, 11.
mæsseæfen, n., *Eve of a feast day, Vigil* (cf. *uigilia*): as. *mæsseæfen*, 1, 351; 14, 151; 21, 151.
mæssedæg, m., *feast day, festival*: as. *mæssedæg*, 3, 161; 14, 231; 21, 191; dp. *mæssedagon*, 15, 121, 171.
magan, prp., *can, be able*: 1st sg. *mæg*, 5, 30; 13, 37; 2nd sg. *miht*, 13, 36; 3d sg. *mæg*, 1, 46 etc.; 1st pl. *mage wē*, 14, 5; 2nd pl. *magon*, 7, 34 etc.; *mage gē*, 5, 44; 3d pl. *magon*, 3, 9; opt. 3d sg. *mæge*, 4, 35; pret. 3d sg. *mihte*, 11, 37; 3d pl. *mihton*, 12, 39; 21, 6; opt. pret. 3d sg. *mihte*, 9, 33; 21, 25; — (to express purpose), *might, could*: opt. pret. 3d sg. *mihte*, 12, 5; 3d pl. *mihton*, 11, 57.
Magdalenisc, adj., *Magdalene*: ns. *Magdalenisce*, 19, 25; 20, 1, 18.
man(n), m., *man, person, one*: ns. *man*, 2, 10 etc.;

stefne (*uoce magna*), 11, 43; gp. micelra, 21, 11.
 — comp. mǎra, *greater*:
 ns. 14, 28; as. mǎre, 1, 50; mǎran, 5, 36; 15, 13; 19, 11; ap. mǎran, 5, 20; 14, 12. — 2. *much*:
 ns. 6, 10; 7, 12; as. mycelne, 12, 24; mycel, 6, 11; ap. mycle blǣda, *much fruit*: 15, 5, 8; mycel tǣcn (*multa signa*, 'many signs'), 11, 47; — adv., is. mycle, *by much, much*: mycle mǎ, *many more*: 4, 41.
 myddanwinter, m., *midwinter, Christmas*: ds. middanwyntran, 1, 15r; middanwintra, 1, 19r.
 mydfæsten, n., *Midlent* (the third Sunday in Lent): gs. mydfæstenes, 8, 12r; 9, 1r; 11, 1r; ds. mydfastene, 8, 1r.
 mydlencten, m., *Midlent*: gs. mydlenctenes, 6, 1r; mydlenctenes, 7, 14r.
 mynetere, m., *money changer*: gp. mynetera, 2, 15; ap. myneteras, 2, 14.
 mýse, f., *table*: ap. mýsan, 2, 15.

N

nǎ, adv., *not at all, not* (to strengthen ne): 1, 20; 4, 42 etc.; (without ne) *no, not*: 8, 11; 18, 40; næs nǎ, 5, 18; 7, 10 etc.
 nacod, adj., *naked*: ns. 21, 7.
 næbban (< ne habban), w3., *have not*: 1st sg. næbbe, 4, 17; 2nd sg. næfst, 4, 11, 17; 13, 8; 3d sg. næfð, 4, 44; 14, 30; 1st pl. næbbe wē, 19, 15; 2nd pl. nabbað, 5, 38, 42; 12, 8; næbbe gē, 6, 53; 3d pl. nabbað, 2, 3; 15, 22; (opt.?) pret. 2nd sg. næfd-est, 19, 11; opt. pret. 2nd pl. næfde gē, 9, 41; 3d pl. næfdon, 15, 22, 24.
 næddre, f., *snake, serpent*: as. næddran, 3, 14.
 næfde, næfdon, see næbban.
 næfre, adv., *never*: 1, 18 etc.
 næs, see bēon.
 næs, adv., *not at all, not*: 14, 22; — næs nǎ, 5, 18; 7, 10 etc.

- nægel**, m., *nail*: gp. *nægela*, 20, 25.
nāh, see *āgan*.
nāht, n., *nought, nothing*: ns. 8, 54.
nama, m., *name*: ns. 1, 6; 18, 10; ds. *naman*, 5, 43 etc.; as. *naman*, 1, 12 etc.
nān, pron. adj., *no*: ns. 1, 18 etc.; ds. *nānum*, 5, 22; 8, 15, 33; as. *nānne*, 18, 38; 19, 4; *nāne*, 19, 11; *nān*, 10, 41; 16, 29; — *nān* ōing, *nothing*: ns. 1, 3; gs. *nānes* ōinges, 16, 23; as. *nān* ōing, 3, 27 etc. — (as subst.) *no one, none*: ns. 3, 15 etc.; as. *nānne*, 18, 9.
nardus, Lat. m., *spikenard*: as. *wyrtgemange* ðe *hig nardus hātað* (*nardi pistici*), 12, 3.
nāt, see *nytan*.
Nathana(h)el, *Nathanael*: ns. 1, 46, 48, 49; *Nathanael*, 21, 2; as. *Nathanahel*, 1, 47; *Nathanael*, 1, 45.
Nazarenisc, adj., *Nazarene, of Nazareth*: ns. *Nazareniscea*, 19, 19; as. *Nazarenisccean*, 18, 5, 7.
Nazareth, *Nazareth*: ds. *Nazareth*, 1, 45, 46.
ne, adv., *not*: 1, 10 etc.
nē, adv. conj., *and not, nor*: 3, 8 etc.; — *nē* . . . *nē*, *neither* . . . *nor*: 1, 13; 4, 21; 5, 37.
nēah, adv. prep. w. dat., *near*: 2, 13; 4, 5.
nebb, n., *face*: ns. 11, 44.
nēahgebūr, m., *neighbour*: np. *nēahgebūras*, 9, 8.
nellan (< *ne wyllan*), anv., *will not*: 2nd sg. *nelt*, 21, 18; 2nd pl. *nellað*, 5, 40; 10, 38; pret. 3d sg. *noide*, 7, 1.
nemnan, wī., *name, call*: pp. *genemned*, 1, 42; 3, 1; 5, 2; 11, 1.
nese, adv., *nay, no*: 7, 12; 9, 9; 21, 5.
net(t), n., *net*: ns. *net*, 21, 11; as. *nett*, 21, 6, 11.
nic(c) (< *ne ic*), adv., *not I, no*: 1, 21; *nicc*, 18, 17.
Nichodemus, *Nicodemus*: ns. 3, 1, 4, 9; 7, 50; 19, 39.
niht (*nyht*), f., *night*: ns. 9, 4; ds. on *niht*, *by night*: 3, 2 etc.; on *nyht*, 7, 50; — (in computing time, the equivalent of

- day): ap. *fēowertȳne*
 nyht, *fortnight*: 10, 111;
 seofon nyht, *sennight*: 20,
 191.
- niman (nyman), IV, 1. *take*,
receive (and inexactly for
 Latin *tollere*, *ferre*, 'take
 up,' 'take away,' 2, 8; 5,
 8 etc.): inf. 6, 21; 19,
 38; ger. nimanne, 10,
 18; 1st sg. nime, 10, 17;
 14, 3; 20, 15; 3d sg.
 nimð, 10, 18 etc.;
 nemð, 10, 3 (see Note);
 3d pl. nimað, 11, 48;
 opt. 2nd sg. nyme, 17,
 15; 3d sg. nyme, 6, 7;
 imp. 2nd sg. nim, 5, 8,
 11, 12; nim hyne (*tolle*,
 'away with him!'), 19,
 15; nim ðine hand (*ad-*
fer manum tuum, 'reach
 hither thy hand'), 20,
 27; pret. 1st sg. nam, 10,
 18; (opt?) 2nd sg. nāme,
 20, 15; 3d sg. nam, 5,
 9 etc.; 3d pl. nāmon, 2,
 8 etc. — 2. *take*, *seize*
 (and inexactly for Latin
rapere, 'snatch,' 10, 12,
 28, 29): inf. 7, 44; 10,
 29; 11, 57; ger. ni-
 manne, 7, 30; 3d sg.
 nimð, 10, 12, 28; pret.
- 3d sg. nam, 8, 20; 19,
 1; 3d pl. nāmon, 18,
 12.
- nīwe, adj., *new*: ns. 19,
 41; as. nīwe, 13, 34-
 nyht, see niht.
- nū, adv., *now* (inexactly for
 Latin *iam*, 'already';
 11, 39; 15, 3; *iam non*,
 'no more,' 14, 30; 17,
 11; *ecce*, 'behold,' 3,
 26 etc.): 2, 8 etc.; *just*
now: 21, 10.
- nytan (< ne witan), prp., *not*
know: 1st sg. nāt, 9, 12,
 25; 20, 13; 2nd sg.
 nāst, 3, 8, 10; 13, 7;
 19, 10; 3d sg. nāt, 7,
 27; 12, 35; 15, 15;
 1st pl. nyton, 14, 5; 20,
 2; nytan, 16, 18; nyte
 wē, 9, 29; 2nd pl. ny-
 ton, 4, 22 etc.; pret.
 1st sg. nyste, 1, 31;
 3d sg. nyste, 5, 13;
 3d pl. nyston, 10, 6.
- nyten, n., *cattle*: np.
 nȳtenu, 4, 12.
- nyðane, adv., *from be-*
neath: 8, 23.
- nyðer, adv., *down*: 1, 32;
 3, 13; 8, 6; 20, 5;
 nyðer stigan, *descend*: 1,
 33, 51.

O

- of**, prep. w. dat., *of, from*: (origin, source, separation, material) 1, 16, 32, 46; 2, 9, 15; 11, 11 etc.; gefyllled *of, filled with*: 12, 3; *of mē sylfum, by myself*: 8, 28 etc.; (starting point of time) *from*: 7, 40; 11, 53 etc.; (partition) *of*: 1, 24, 35 (see Note), 40 etc.; —adv., *off*: 18, 10, 26.
- ofer**, prep. w. acc., (place) *over, above, upon*: 1, 32, 33, 51; 3, 31 (see Note) etc.; *over, across*: 6, 1, 17; 9, 6 etc.; —ofer fyftýne furlang, *over*: 11, 18 (see Note); ofer mīne rēaf hī wurpon hlott, *over, for*: 19, 24 (see Note); —(time) *after*: 2, 11; 3, 11 etc.; —adv., *over*: 10, 1; 21, 9.
- ofost**, f., *speed, haste*: ds. ofste, 11, 31.
- ofslēan**, vi, *slay, kill*: inf. 7, 1; 11, 53; 12, 10; ger. ofslēanne, 5, 18 etc.; opt. 1st pl. ofslēan, 18, 31.
- oftorfian**, wz., *stone to death*: inf. 8, 5 (*lapi-dare*).
- oftrædlice**, adv., *frequently, often*: 18, 2.
- Oliuentum**, gs. Oliuetes dūne, *Mount of Olives*: 8, 1.
- on**, prep. w. dat., inst. (5, 30r; 8, 21r), and acc., 1. (w. dat. and inst.), *on, in*: (place where) *on, in*: 1, 4, 5, 10 etc.; (place to which) *in, into*: 3, 17 (see Note); 10, 23; 13, 2 etc.; (time when), *on, in*: 1, 39; 2, 1 etc.; (time during which) *in, during*: 2, 20; on ēcum life, *into eternal life*: 4, 36; (manner) *in, with*: 1, 26; 5, 43; 7, 4 etc.; (measure), 2, 6; cf. 6, 7; —aparod on, *on the charge of*: 8, 3. —2. (w. acc.) *on, upon, in, into*: (place to which) *upon, into*: 1, 9, 43; 3, 4, 5 etc.; on bæc, *aback, back*: 6, 66; 20, 14; on fixað, *a-fishing, fishing*: 21, 3; (time when) *on*: 1, 14r, 19r etc.; on ēce lif, *forever*: 4, 14; 6,

27 ; — *gelyſan*, *gehyhtan* on, *in*: 1, 12 ; 2, 11 ; 5, 45 etc. ; on *Ebrēisc*, on *ūre geƿeode*, *in*: 19, 17 ; 20, 24. — 3. prep. adv., *on*, *in*: 4, 20 ; 5, 4 ; 7, 20 ; 10, 40 ; 19, 19 ; — adv., 21, 7.

onbyrgan, *wī.*, *w. gen.*, *taste*: pret. 3d sg. *onbyrigde*, 2, 9.

oncnāwan, *rd.*, *recognize*, *know*: 2nd pl. *oncnāwað*, 8, 32 ; 3d pl. *oncnāwað*, 13, 35 ; opt. 3d sg. *oncnāwe*, 14, 31 ; 2nd pl. *oncnāwun*, 10, 38 ; 3d pl. *oncnāwon*, 17, 3 ; 3d pl. *oncnēowon*, 17, 8, 25.

ondrædan, *rd.*, 1. *be afraid*, *fear*: imp. 2nd sg. *ondræd*, 12, 15 ; (*w. reflex. dat.*) imp. 2nd pl. *ondrædað*, 6, 20 ; pret. 3d sg. *ondrēd*, 19, 8 ; 3d pl. *ondrēdon*, 6, 19. — 2. *be afraid of*, *fear*: pret. 3d pl. *ondrēdon*, 9, 22.

onfæstnian, *wz.*, *crucify* (*transfigere*): pret. 3d pl. *onfæstnodon*, 19, 37.

onfōn, *rd.*, *take*, *receive*:

1st sg. *onfō*, 5, 34 ; pret. 3d sg. *onfēng*, 19, 30 (*w. gen.*) ; 3d pl. *onfēngon*, 1, 16.

ongēan, prep. *w. acc.*, *against*: 13, 18 ; 18, 29 ; 19, 11 ; *toward*, *to meet* (*obuiam*): 12, 13 ; — prep. adv. (*w. dat.*), *toward*, *to meet* (*obuiam*): 12, 18.

ongemang, prep. *w. dat.*, *among*, *during*: *ongemang ðām*, *during these events*, *meanwhile* (*interea*): 4, 31 (see Note).

ongytan, *v.*, *perceive*, *understand*, *know*: opt. 2nd pl. *ongyton*, 19, 4 ; 3d pl. *ongyton*, 7, 26 ; 12, 40 ; pret. 3d sg. *ongeat*, 4, 53.

onlȳhtan, *wī.*, *lighten*, *illumine*: 3d sg. *onlȳht*, 1, 9.

onsundron, adv., *apart*, *by itself*: 20, 7.

ontȳnan (*untȳnan*), *wī.*, *open*: inf. 10, 21 ; pret. 3d sg. *ontȳnde*, 9, 26, 32 ; 11, 37 ; *untȳnde*, 9, 14, 21, 30.

onuppan, prep. *w. dat.*, *upon*: 12, 14 ; — adv., *upon*, *against*: 11, 38.

open, adj., *open* : ns. 7, 4 ;
ap. opene heofonas, *the*
heavens opened (*apertos*
caelos) : 1, 51.

openlice, adv., *openly, pub-*
licly, plainly : 7, 10 ; 11,
14 ; 18, 6.

oreðian, wz., *breathe* : 3d
sg. oreðað, 3, 8.

oð, 1. prep. w. acc., (*place*)
up to, as far as : 2, 7 ;
(*time*) *until* : 2, 10 ; 12,
7. — 2. conj., *until* : 21,
22, 23.

oðer, pron. adj., 1. *other* :
ns. 15, 24 etc. ; ds.
oðron, 20, 2 ; as. oðerne,
14, 16 ; np. oðre, 6, 23 ;
20, 25 ; 21, 2 ; ap.
oðre, 10, 16 ; 20, 30 ;
(as subst.), ns. 5, 7, 32,
43 ; 21, 18 ; np. oðre,
4, 38 ; 7, 12 ; 19, 18 ;
ælc . . . oðres, oðerne,
each other : 13, 14, 22.

— 2. *one* (of two) : ns.
1, 40 ; oðer . . . oðer,
one . . . another : ns. 4,
37. — 3. *second* : gs.
oðre, 2, 11 ; is. oðre,
4, 54, 5, 301 ; 8, 211 ;
oðre dæg, *the next day* :
1, 29, 35 ; 6, 22.

oððe, conj., *or* : 2, 6 etc.

oxa, m., ox : ap. oxan, 2,
14, 15.

P

palmsunnandaeg, m.,
Palm Sunday : ds. palm-
sunnandaeg, 6, 531 ; 11,
471.

palmtryw, n., *palm tree* :
gp. palmtrywa, 12, 13.

palmwucu, f., *Palm Week,*
Holy Week : ds. palm-
wucan, 12, 11, 241.

passio, Lat. m., *Passion*
(of our Lord) : ns. 18,
11.

peneg, m., *penny* : gp.
penega, 6, 7 ; dp. pene-
gon, 12, 5.

pentecosten, m., *Pente-*
cost, Whitsuntide : gs.
pentecostenes, 3, 161
etc. ; as. pentecosten, 3,
11.

Petrus, *Peter* : ns. 1, 42
etc. ; gs. Petres, 1, 40,
44 ; 21, 151 ; ds. Petre,
13, 6 etc. ; as. Petrum,
18, 16.

Pharisei, Lat. mpl., *Phari-*
sees : np. 4, 1 etc. ; gp.
Pharisea, 7, 48 ; 12, 42 ;
dp. Phariseon, 7, 45 etc.

Phariseisc, adj., *of the Pharisees*: ns. 3, 1.

Philippus, *Philip*: ns. 1, 44 etc.; gs. Phylippi, 14, 11; ds. Philippe, 6, 5; 12, 21; as. Philippus, 1, 43.

Pilatus, *Pilate*: ns. 18, 29 etc.; ds. Pilate, 19, 21; as. Pilatum, 19, 31, 38.

plættan, wī., *smack, slap*: pret. 3d pl. plætton, 19, 3.

portic, m., *porch*: ds. portice, 10, 23; dp. porticon, 5, 3; ap. porticas, 5, 2.

pund, n., *pound*: as. pund, 12, 3.

purpure, f., *purple*: gs. purpuran, 19, 2, 5.

pyt(t), m., *pit, well*: ns. pyt, 4, 11; as. pytt, 4, 12.

R

Rabbi, *Rabbi*: vs. 1, 38, 49; 3, 2, 26.

Rabbōni, *Rabboni*: vs. 20, 16.

ræcan, wī., *reach, hand*: 1st sg. ræce, 13, 26.

rædan, wī., *read*: inf. 3, 11; pret. 3d pl. ræddon, 19, 20.

ræsan, wī., *rush, spring*: ptc. ræsendes, 4, 14.

ræþe, adv., *quickly*: 11, 29; 13, 27. — comp. ræþor, *more quickly, sooner*: 20, 4 (*primus*). — supl. ræþust, *first*: 5, 4 (*primus*).

rēaf, n., *robe, garment*: ds. rēafe, 19, 2; as. rēaf, 19, 5; ap. rēaf, 13, 4, 12; 19, 23, 24.

restedaeg, m., *day of rest, Sabbath*: ns. 5, 9 etc.; ds. restedæge, 5, 16 etc.; as. restedæg, 5, 18; 9, 16; gp. restedaga, 20, 19 (see Note).

rēwett, m. n., *rowing*; — *boat*: gs. rēwettes, 21, 6. rice, n., *kingdom*: ns. 18, 36; as. rīce, 3, 3, 5.

ridan, 1, *ride*: pret. 3d sg. rād, 12, 14.

riht (ryht), adj., *right, just, righteous (iustus)*: ns. ryht, 5, 30; as. rihtne, 7, 24.

rihtwis, adj., *righteous, just (iustus)*: vs. rihtwīsa, 17, 25.

rīpan, 1, *reap*: inf. 4, 35; ger. rīpanne, 4, 35, 38; 3d sg. rīpð, 4, 36, 37.

rōd, f., *road, cross*: ds. rōde,

3, 11 (see Note); 19, 31;
 as. rōde, 19, 17, 19, 25.
Romane, mpl., *Romans*:
 np. 11, 48.
rōwan, rd., *row*: pret. 3d
 pl. rēowon, 21, 8; pp.
 gerōwen, 6, 19.

S

sācerd, m., *priest* (*sacer-*
dos): gp. sācerda ealdor,
chief priest: 12, 10; ap.
 sācerdas, 1, 19.
sæ, f. m., *sea*: ns. 6, 18;
 ds. sǣ, 6, 19; 21, 1;
 as. sǣ, 6, 1, 17; 21, 7.
sæternesdæg, m., *Satur-*
day: as. sæternesdæg, 8,
 12; 20, 11.
Salomon, *Solomon*: gs. Sa-
 lomones, 10, 23.
Samaria, *Samaria*: gs.
 Samarian, 4, 5; ds. Sa-
 maria, 4, 7.
Samarie, mpl., *the Sama-*
ritans: Samaria land, *Sa-*
maria: as. 4, 4.
Samaritanisc, adj., *Sa-*
maritan: ns. 4, 9; 8,
 48; Samaritanisce, 4, 9;
 np. Samaritanisce, 4, 9,
 39; Samaritaniscean, 4,
 40.

sanctus, Lat. m., *Saint*:
 gs. sancte, 1, 35r; 15,
 11.
sārig, adj., *sore, sorry,*
grieved: ns. 21, 17.
Satanas, *Satan*: ns. 13,
 27.
sāwan, rd., *sow*: 3d sg.
 sǣwð, 4, 36, 37.
sāwl, f., *soul*: ns. 12, 27;
 — *life (anima)*: as. sǣwle,
 10, 17, 18; 12, 25.
Scarioth (*Scarioð*), *Iscar-*
iot: ns. 12, 4; 14, 22;
 gs. Scariothes, 13, 2; ds.
 Scariothe, 13, 26; Scari-
 oðe, 6, 71.
sceanca, m., *shank, leg*:
 ap. sceancan, 19, 31, 32,
 33.
scēap, n., *sheep*: np. scēap,
 10, 3, 4, 8, 27; gp.
 scēapa, 10, 1, 2, 7; dp.
 scēapum, 10, 13, 26;
 scēapon, 10, 11; ap.
 scēap, 2, 14 etc.
scēað, f., *sheath*: as. scēaðe,
 18, 11.
sceaða, m., *doer of harm,*
wretch; — *robber*: ns.
 10, 1; np. sceaðan, 10, 8.
scēotan, 11, *shoot*; — *rush,*
plunge: pret. 3d sg. scēt,
 21, 7.

scēōþwang, m., *latchet of a shoe*: as. scēōþwang, 1, 27.

scīr, adj., *clear, bright*; — *white*: np. scire, 4, 35 (*albus*).

scræf, n., *cave*: ns. 11, 38.

scrin, n., *coffer, casket*: as.

scrin, 12, 6; 13, 29.

scryðan, wī., *clothe*: pret.

3d pl. scrýddon, 19, 2.

sculan, prp., *shall, ought*:

3d sg. sceal, 3, 11; (with-

out inf.) 1, 351; 2, 11

etc.; pret. 3d sg. sceolde,

4, 4; 11, 51; 20, 9;

1st pl. sceoldon, 8, 5;

—(to express purpose),

may: opt. 3d pl. sceolon,

9, 39.

scyp (scip), n., *ship*: ns.

6, 21; ds. scype, 6, 19;

as. scyp, 6, 17, 21, 22;

scip, 21, 3; np. scypu,

6, 23.

sē, sēo, ðæt, 1. def. art.

and demons. pron. adj.,

the, that, this: masc. ns.

1, 18 etc.; 5, 2; gs.

ðæs, 2, 1 etc.; ds. ðām,

2, 1 etc.; 1, 39 etc.; as.

ðone, 1, 45 etc.; — fem.

ns. sēo, 5, 25 etc.; gs.

ðære, 2, 8 etc.; ds. ðære,

1, 45 etc.; 19, 27; as.

ðā, 6, 17 etc.; — neut.

ns. ðæt, 1, 1 etc.; gs.

ðæs, 2, 9 etc.; 18, 13;

ds. ðām, 1, 7 etc.; as.

ðæt, 2, 9 etc.; 11, 51;

— plur. nom. ðā, 1, 19

etc.; gp. ðæra, 6, 45

etc.; ðāra, 2, 15 etc.;

dp. ðām, 1, 40 etc.; ap.

ðā, 4, 29 etc.; 5, 36.

— 2. demons. pron., *he,*

she, it, that: masc. ns.

sē, 1, 15 etc.; gs. ðæs,

4, 34 etc.; ds. ðām, 3,

18 etc.; as. ðone, 1, 33

etc.; — neut. ns. ðæt, 1,

2 etc.; 4, 20; gs. ðæs,

5, 28; 12, 38; ds. ðām,

4, 18 etc.; ðan, 21, 1;

(see further under *æfter*,

ær, for, *tō*); as. ðæt,

1, 5; 2, 10, 17 (*quia*);

is. ðý, ði, ðig, ðē, see

for, *læs*; — plur. nom.

ðā, 1, 13 etc.; gen.

ðæra, 18, 9; 20, 23; 21,

11; ðāra, 20, 23; ðāra

ðe (w. sing.), 3, 15, 20

(see Note) etc.; ðæra ðe,

12, 2 etc.; dp. ðām, 1, 12,

etc.; ap. ðā, 2, 7 etc. — 3.

as rel. pron. (ðe omitted),

who, which, that: masc.

- ns. *sē*, 1, 18; 5, 2; 8, 53; gs. *ðæs*, 1, 6; 4, 46; 18, 26; ds. *ðām*, 1, 30, 47; 3, 26; as. *ðone*, 1, 45; 5, 45; 6, 27; 7, 28; — fem. ns. *sēo*, 6, 1; — neut. ns. *ðæt*, 1, 9, 14; *that which, what*: 6, 37; 16, 17, 18; ds. *ðām*, 18, 1; as. *ðæt*, 4, 38; *that which, what*: 3, 11, 32; 4, 22; 5, 19 etc.; — plur. nom. *ða*, 1, 13. — 4. gs. *ðæs*, adv., according to what, as: 4, 19; *ðæs ðe mā*, *swiðor*, so much the more: 5, 18; 19, 8.
- sealf**, f., *salve, ointment*: gs. *sealfe*, 12, 3; ds. *sealfe*, 11, 2; as. *sealfe*, 12, 5.
- sēcan**, wī., *seek, search for*: 1st sg. *sēce*, 5, 30; 8, 50; 2nd sg. *sēcst*, 4, 27; 20, 15; 3d sg. *sēcð*, 4, 23 etc.; 2nd pl. *sēceað*, 5, 44 etc.; *sēcað*, 7, 34; *sēce gē*, 6, 26; 18, 4; *sēce gyt*, 1, 38; 3d pl. *sēceað*, 7, 25; pret. 3d sg. *sōhte*, 19, 12; 3d pl. *sōhton*, 5, 18 etc.
- secgan**, wī., *say, speak*: 1st sg. *secge*, 3, 3 etc.; 2nd sg. *segst*, 9, 17; *se-gest*, 12, 34; 2nd pl. *secgað*, 4, 20; 9, 19, 41; 10, 36; *secge gē*, 4, 35; opt. 3d sg. *secge*, 2, 5; imp. 2nd sg. *sege*, 20, 15; pret. 1st sg. *sæde*, 1, 15 etc.; 2nd sg. *sædest*, 4, 18; 3d sg. *sæde*, 1, 51 etc.; 3d pl. *sædon*, 4, 51 etc.; opt. 3d sg. *sæde*, 2, 25.
- sendan**, wī., *send*: 1st sg. *sende*, 13, 20; 16, 7; 3d sg. *sent*, 14, 26; pret. 1st sg. *sende*, 4, 38; 15, 26; 2nd sg. *sendest*, 17, 3 etc.; *sendyst*, 17, 25; 3d sg. *sende*, 1, 33 etc.; man *sende* (*mittebantur*, 'were put') 12, 6; 2nd pl. *sendon*, 5, 33; 3d pl. *sendon*, 1, 19 etc.
- sēo**, see *sē*.
- sēoc**, adj., *sick*: ns. 11, 3, 6; *sēoca*, 5, 7.
- seofon**, num., *seven*: ap. 20, 19.
- seofoda**, num. adj., *seventh*: ds. *seofodan*, 4, 52.
- sester**, m., *measure (measure)*: gp. *sestra*, 2, 6.
- settan**, wī., *set, place, put*:

- pret. 3d sg. sette, 19, 19 ;
3d pl. setton, 8, 3 ; 19,
29 ; — *appoint, ordain* :
pret. 1st sg. sette, 15, 16
(*ponere*).
si, see bēon.
sib(b), f., *peace* : ns. sib,
20, 21, 26 ; as. sibbe, 14,
27 ; 16, 33.
Sichar, *Sychar* : ns. 4,
5.
side, f., *side* : ds. sidan, 20,
25 ; as. sidan, 19, 34 ;
20, 20, 27.
Simon (Symon), *Simon* :
ns. 1, 42 etc. ; Symon,
13, 24 ; 18, 25 ; gs.
Simones, 1, 40 ; 6, 8 ; ds.
Simone, 13, 6 ; 20, 2 ;
21, 15 ; as. Simonem, 1,
41.
Sion, *Zion* : gs. Siones, 12,
15.
sittan, v, 1. *sit, sit down* :
inf. 20, 12 ; ptc. sittende,
2, 14 ; 12, 15 ; pret. 3d
sg. sæt, 4, 6 etc. — 2. *sit
at table (discumbere)* : ptc.
sittendra, 13, 28 ; sitten-
dum, 6, 11 ; opt. 3d pl.
sitton, 6, 10 ; pret. 3d
sg. sæt, 12, 2 ; 13, 12 ;
21, 12 ; 3d pl. sæton, 6,
10.
six (syx), num., *six* : 2, 6,
20 ; syx, 12, 1.
slæp, m., *sleep* : ds. slæpe,
11, 11, 13.
slæpan, rd., *sleep, fall
asleep* : 3d sg. slæpð, 11,
11, 12.
slēan, vi, 1. *strike, smite* :
pret. 3d sg. slōh, 18,
10, 22, 26 ; — 2. *slay,
kill* : opt. 3d sg. slēa, 10,
10.
slitan, 1, *tear, rend* : opt.
1st pl. slite wē, 19, 24.
smēagan, wi., *consider,
ponder, search, seek* : 2nd
pl. smēagað, 16, 19 ;
imp. 2nd sg. smēa, 7,
52 ; 2nd pl. smēagað, 5,
39 ; pret. 3d pl. smēa-
don, 10, 39 (*quaerere*) ; —
deliberate, dispute : pret.
3d pl. ðā smēadon (*facta
est questio*), 3, 25.
smyrian, wi., *anoint* : pret.
3d sg. smyrede, 9, 6,
11 ; 11, 2 ; 12, 3.
sōna, adv., *immediately* :
5, 9 ; 6, 21 ; 11, 44 ; 18,
27.
sōð, n., *truth* : as. sōð, 4,
18 ; 8, 46 ; — (*amen*), 1,
51 etc.
sōð, adj., *true* : ns. 1, 9

- etc.; as. *sōðne*, 6, 32; np. *sōðe*, 4, 23; 10, 41.
- sōðfæst**, adj., *true, truthful*: ns. 7, 18; 8, 26.
- sōðfæstnys** (*sōðfæstnes*), f., *truth*: ns. 3, 33 (*verax*); *sōðfæstnyss*, 17, 17; 18, 38; *sōðfæstnes*, 1, 17; 8, 32, 44; gs. *sōðfæstnyss*, 15, 26; 16, 13; *sōðfæstnesse*, 5, 33; ds. *sōðfæstnyss*, 1, 14; 17, 17; 18, 37; *sōðfæstnesse*, 4, 23, 24; 8, 44; as. *sōðfæstnyss*, 8, 32, 45; 16, 7; 18, 37; *sōðfæstnesse*, 3, 21; 8, 40.
- sōðlice**, adv., *truly, verily, indeed*: 6, 14; 8, 31, 36; 12, 24; 13, 13; 17, 8; — inexactly for Latin *autem*: 1, 12, 44 etc.; *enim*: 4, 47; 5, 13, 46; 6, 55; *ergo*: 19, 42.
- spæc**, f., *speech, saying, word, words*: ns. 10, 35; 12, 48; ds. *spæce*, 4, 41; 8, 31; as. *spæce*, 8, 43.
- spætān**, wī., *spit*: pret. 3d sg. *spætte*, 9, 6.
- spātl**, n., *spittle*: ds. *spātle*, 9, 6.
- specan**, v, *speak*: 1st sg. *spece*, 10, 25; 12, 49; 2nd sg. *spycst*, 10, 36; 3d sg. *spycð*, 7, 26; pret. 1st sg. *spæc*, 12, 48; 3d sg. *spæc*, 7, 13; 9, 29; 3d pl. *spæcon*, 9, 22; opt. pret. 3d sg. *spæce*, 12, 29.
- spere**, n., *spear*: ds. *spere*, 19, 34.
- spræc**, f., *speech, saying, word, words*: ns. 6, 60 etc.; gs. *spræce*, 15, 20; ds. *spræce*, 2, 22 etc.; as. *spræce*, 7, 40 etc.; dp. *spræcum*, 10, 19.
- sprecan**, v, *speak*: ptc. *sprecende*, 1, 37; ger. *sprecenne*, 8, 26; 1st sg. *sprece*, 4, 26 etc.; 2nd sg. *sprycst*, 4, 27; 16, 29; 19, 10; 3d sg. *sprycð*, 3, 31 etc.; 1st pl. *sprecað*, 3, 11; opt. 3d sg. *sprece*, 9, 21; pret. 1st sg. *spræc*, 15, 3 etc.; 3d sg. *spræc*, 2, 22 etc.; 3d pl. *spræcon*, 11, 56; opt. pret. 1st sg. *spræce*, 15, 22.
- spyng**, f., *sponge*: as. *spyngan*, 19, 29.
- stæf**, m., *letter*: dp.

- stafum, 5, 47; stafon, 19, 20; as. stafas, 7, 15.
- stānen, adj., *of stone, stone*:
np. stānene, 2, 6.
- stān, m., *stone*: ns. 11, 38; 20, 1; as. stān, 8, 7; 11, 39, 41; ap. stānas, 8, 59; 10, 31.
- standan, vi., *stand*: ptc. standende, 19, 26; 3d sg. stent, 3, 29; 11, 42; pret. 3d sg. stōd, 1, 26 etc.; 3d pl. stōdon, 11, 56 etc.
- stede, m., *place*: da. stede, 20, 25.
- stefn, f., *voice*: ns. 1, 23; 12, 28, 30; da. stefne, 3, 29; as. stefne, 3, 8 etc.; is. stefne, 11, 43.
- stelan, iv., *steal*: opt. 3d sg. stele, 10, 10.
- stēopcild, n., *step-child, orphan*: ap. stēopcild, 14, 18 (*orphanus*).
- steppan, vi., *step, go*: pret. 3d sg. stōp, 11, 44.
- stician, w2., *stick, remain, dwell*: 3d sg. sticað, 7, 20 (see Note).
- stigan, i., *ascend, go up, go, come*: ptc. stigende, 1, 51; stigendne, 1, 33; 3d sg. styhð, 10, 1.
- stincan, III, *stink*: 3d sg. stincð, 11, 39 (*foetere*).
- stōw, f., *place*: ns. 4, 20; 19, 17, 20; da. stōwe, 6, 10 etc.; as. stōwe, 6, 23; 18, 2; 19, 17.
- strand, m., *strand, shore*: da. strande, 21, 4.
- streccan, w1., *stretch, stretch forth*: and sg. streccst, 21, 18.
- strencð, f., *strength*: ns. 12, 38.
- streng, m., *string, cord*: dp. strengon, 2, 15.
- styrung, f., *motion, disturbance*: gs. styrunge, 5, 3; da. styrunge, 5, 4.
- sufol, n., (any) *food eaten with bread (pulmentarium)*: as. sufol, 21, 5.
- sum, pron. adj., *some, certain, a certain, a*: ns. 3, 1; 4, 46; 5, 5; as. sumne, 6, 7 (*modicum*, 'a little'); sume hwile, 5, 35 (*ad horam*); 7, 33 (*modicum*); sum ðing, *something*: 13, 29; dp. sumon, 5, 14; — (w. pl.) *some of*: np. 6, 64 (see

- Note); 7, 44; 9, 16; 11, 46; 12, 20; 13, 10; — (as subst.) np. *sume*, 7, 12, 25 etc.
- sundorhālga**, m., *Pharisee*: dp. *sundorhālgon*, 1, 24 (see Note).
- sunnandæg**, m., *Sunday*: as. *sunnandæg*, 1, 19r; 3, 1r etc.
- sunu**, m., *son*: ns. 1, 18 etc.; gs. *sunā*, 3, 18 etc.; ds. *sunā*, 3, 36 etc.; as. *sunu*, 1, 45 etc.; np. *sunā*, 21, 2.
- swā**, dem. and rel. adv., *so*, *as*: 1, 23; 3, 8 etc.; *swā swā*, *just as*, 1, 32; 3, 14 etc.; *swā . . . swā*, *as . . . so*: 3, 14; 5, 21 etc.; *as . . . as*: 6, 11; — call *swā*, *also*: 6, 11; — *swā hwā swā*, *whoever*: ns. 6, 51; *swā hwæt swā*, *whatever*: as. *swā hwæt swā*, 2, 5 etc.; *swā hwylc swā*, *whoever*, *whatever*: ns. 10, 9; ds. *swā hwylcere swā*, 5, 4; np. *swā hwylce swā*, 1, 12.
- swæc(c)**, m., *smell*, *odor*: ds. *swæcce*, 12, 3.
- swätlin**, n., *handkerchief*, *napkin* (*sudarium*): ns. 20, 7; ds. *swätline*, 11, 44.
- swefn**, n., *sleep*, *slumber*: gs. *be swefnes slæpe* (*de dormitatione somni*), 11, 13.
- sweltan**, III, *die*: inf. 11, 16, 51; 12, 33; 3d sg. *swylt*, 11, 26; 21, 23; 2nd pl. *sweltað*, 8, 21, 24; opt. 3d sg. *swelte*, 4, 49; 6, 50; 11, 50; pret. opt. 3d sg. *swulte*, 18, 14, 32.
- swēor**, m., *father-in-law*: ns. 18, 13.
- swician**, w2., *wander*, *go astray*, *stumble*; — *be offended*: opt. 2nd pl. *swicion*, 16, 1 (*scandalizari*).
- swincan**, III, *toil*, *labor*: pret. 3d pl. *swuncon*, 4, 38.
- swingan**, III, *whip*, *scourge*: pret. 3d sg. *swang*, 19, 1.
- swipe**, f., *whip*, *scourge*: as. *swipan*, 2, 15.
- swið** (*swyð*), adj., *strong*. — comp. *swiðra*, *right* (*hand*): as. *swiðran*, 21, 6; *swyðre*, 18, 10.
- swiðe** (*swyðe*), adv., *very*. — comp. *swiðor*, *more*

- strongly, more*: 12, 43 etc.; *swýðor*, 3, 19.
- swurd*, n., *sword*: as. *swurd*, 18, 10, 11.
- swustor*, f., *sister*: na. 11, 39; 19, 25; as. *swustor*, 11, 5, 28; np. *swustra*, 11, 3; gp. *swustra*, 11, 1 (see Note).
- swylc*, pron. adj., *such*: ap. *swylce*, 4, 23.
- swylce*, pron. adv., *as if, as it were, about (quasi)*: 1, 14; 6, 10, 19; 21, 8.
- sy*, see *bēon*.
- sylf*, pron. adj., 1. *self*: na. 4, 44; da. *sylfum*, 1, 22 etc.; *sylfon*, 5, 26 etc.; *syluon*, 5, 26; as. *sylfne*, 5, 18 etc.; np. *sylfe*, 3, 28; 4, 42; *sylue*, 18, 28; dp. *sylfum*, 7, 35; *sylfon*, 17, 13; ap. *sylfe*, 11, 55. — 2. *selfsame, same*: da. *sylfan*, 11, 6. — 3. *by oneself, alone, only (solus)*: na. *sylf*, 8, 9; da. *syluum*, 5, 44; np. *sylfe*, 6, 22; — ns. *him sylf, by itself (a semetipso)*: 15, 4 (see Note).
- syllan*, w1., 1. *give* (inexactly for Latin *ponere*, 'set, lay down,' 2, 10; 10, 17; 13, 37, 38; 15, 13; *tradere*, 'deliver up,' 18, 30, 35, 36; 19, 16): inf. 6, 52; 12, 5; 1st sg. *sylle*, 4, 14 etc.; and sg. *sylst*, 13, 38; 3d sg. *sylð*, 2, 10 etc.; opt. 3d sg. *sylle*, 6, 65; 15, 13, 16; imp. 2nd sg. *syle*, 4, 7, 15; 6, 34; pret. 1st sg. *scalde*, 17, 8; and sg. *scaldest*, 17, 2 etc.; 3d sg. *scalde*, 1, 12 etc.; 3d pl. *scaldon*, 18, 35; opt. pret. 3d sg. *scalde*, 4, 10; 13, 29; 1st pl. *scalde we*, 18, 30; pp. *gesæld*, 1, 17 etc. — 2. *sell*: pret. 3d sg. *scalde*, 12, 5 (see Note); 3d pl. *scaldon*, 2, 14.
- Syloe, Siloam*: ga. *Syloes*, 9, 7, 11.
- symble (symle)*, adv., *always*: 7, 6; 8, 29; 18, 20; *symle*, 11, 42; 12, 8.
- synderlice (syndorlice)*, adv., *separately; merely, only (tantum)*: 11, 52; *syndorlice*, 12, 9.
- synful(l)*, adj., *sinful*: na. 9, 16, 24, 25; ap. *synfulle*, 9, 31.
- syngian*, w2., *sin*: imp.

2nd sg. synga, 5, 14; 8, 11; pret. 3d sg. syngode, 9, 2, 3.
synlēas, adj., *sinless*: ns. 8, 7.
syn(n), f., *sin*: ns. 9, 41; ds. synne, 8, 21 etc.; as. synne, 1, 29 etc.; np. synna, 20, 23; dp. synnum, 8, 24; 9, 34.
syððan, adv., *after that time, thenceforth, afterwards*: 6, 66 etc. — conj., *after*: 13, 12.
syntaxa, num. adj., *sixth*: ns. syntaxe, 19, 14.

T

tācn, n., *token, sign, miracle (signum)*: ns. 2, 11; ds. tācne, 6, 30; as. tācn, 2, 18 etc.; tācen, 6, 14; gp. tācna, 7, 31; ap. tācn, 3, 2 etc.; tācnu, 6, 26, tācna, 2, 23; 4, 48; 6, 2.
tācnian, w2., *indicate, signify*: pret. 3d sg. tācnode, 12, 33; tācnude, 21, 19.
tellan, w1., *count, reckon, consider (dico)*: 1st sg. telle, 15, 15; pret. 1st sg. tealde, 15, 15; 3d sg. tealde, 8, 27.

tempel, n., *temple*: ds. temple, 2, 14 etc.; as. temple, 2, 19.
temphālgung, f., *consecration of a temple (encoenia)*: np. temphālgunga, 10, 22.
tēon, 11, *draw, lead, drag*: 1st sg. tēo, 12, 32; opt. 3d sg. tēh, 21, 11; 3d pl. tugon, 19, 16; 21, 8.
tēoða, num. adj., *tenth*: ns. tēoðe, 1, 39.
Thomas, *Thomas*: ns. 11, 16 etc.; ds. Thome, 20, 27.
Tiberiadisc, adj., *of Tiberias*: ds. Tiberiadiscan, 21, 1.
Tiberias, (sea of) *Tiberias*: gs. sēo is Tiberiadis (*quod est Tiberiadis*), 6, 1; ds. Tiberiade, 6, 23.
tīd, f., 1, *time*: ns. 4, 21 etc.; ds. tīde, 4, 53 etc.; as. tīde, 5, 6; tīd, 13, 33; 14, 9. — 2. *hour*: ns. 1, 39; 19, 14; ds. tīde, 4, 52.
tīma, m., *time*: ns. 2, 4; ds. tīman, 4, 52; 5, 4.
timbrian, w2., *build*: pp. getimbrod, 2, 20.

- tō, prep. w. dat., *to*: (place) 1, 11, 19 etc.; fēoll tō, *fell at*: 11, 32; (time) at: 5, 4; — *for the purpose of, for, as*: 1, 7; 3, 28; 6, 30; 8, 41; 13, 29 etc.; tō ðām tæc, *to the end that, that*: 8, 59; 10, 10; 18, 37; — (after verbs denoting change, conversion), 2, 16; 6, 15; 10, 33; 16, 20; 19, 12; tellan tō, *count as*: 8, 27; 15, 15; — (after cwetan, sprecan) 1, 25; 10, 25 etc.; (after secgan) 13, 28; gebyran tō (time), *belong at, on*: 14, 11; 15, 11, 12r, 17r; gebyrað tō, *impers., concerns*: 10, 13; 12, 6; — w. gerund, 4, 11, 32 etc.; — prep. adv., *to*, 6, 21; 10, 35; 21, 8.
- tōbreca, v., *break to pieces, break*: pp. tōbrocen, 21, 11.
- tōdælan, w1., *divide, distribute*: pret. 3d sg. tōdælde, 6, 11; 3d pl. tōdældon, 19, 24.
- tōdræfednys, f., *dispersion (dispersio)*: ds. tōdræfednysse, 7, 35.
- tōdrifan, 1, *drive apart, scatter*: 3d sg. tōdriff, 10, 12; pp. tōdrifene, 11, 52.
- tōfaran, v1., *go apart, disperse*: opt. 2nd pl. tōfaron, 16, 32.
- tōgædere, adv., *together*: 3, 23; 11, 52; 18, 20.
- tōmidde, prep. w. gen. and dat., *in the midst of*: (w. gen.) 8, 3; 20, 19; — (w. dat.) 1, 26; 20, 26.
- torðian, w2., *throw stones at, stones*: inf. 8, 59 (*iacerere*); 10, 31 (*lapidare*).
- tōweard, adj., *approaching, to come*: ns. 1, 27; np. tōwearde, 16, 13; 18, 4.
- tōwurpan, w1., *overthrow, destroy*: imp. 2nd pl. tōwurpað, 2, 19; pret. 3d sg. tōwearp, 2, 15; pp. tōworpen, 7, 23.
- tūn, m., *enclosure*; — *estate, farm (praedium)*: ds. tūne, 4, 5.
- tunece, f., *tunic, coat*: ns. 19, 23; as. tunecan, 19, 23; 21, 7.
- twēgen, twā, num., *two*: nom. twēgen, 1, 35 etc.; gen. twēgra, 2, 6; 8, 17; dat. twām, 1, 40; 4, 43;

11, 47r; acc. *twēgen*, 4;
40 etc.; *twā*, 16, 16r;
21, 8.
twelf, num., *twelve*: nom.
11, 9; gen. *twelfa*, 6,
71; dat. *twelfum*, 6, 67;
twelfon, 20, 24; acc.
twelf, 6, 13; *twelfe*, 6, 70.
twēntig, num., *twenty*:
acc. 6, 19.
twēntygoða, num. adj.,
twentieth: ds. *twēnty-*
goðan, 4, 46r.
twig, n., *branch*: ns. 15,
4, 6; as. *twig*, 15, 2;
np. *twigu*, 15, 5.
twȳnian, w2., impers. w.
dat., *doubt*: pret. 3d sg.
twȳnode, 13, 22.
tȳwesdæg, m., *Tuesday*:
as. *tȳwesdæg*, 7, 11, 14r;
10, 11; 12, 24r.

Ð

ðā, adv., *then* (frequently
for Latin *autem*, 'how-
ever,' *ergo*, 'therefore,'
'then,' *et*, 'and'; occa-
sionally, *enim*, 'for,' *iam*,
'already,' 'now,' *uero*,
'indeed': with fair ac-
curacy, these words being
usually employed in the

Vulgate as mere connec-
tives): 1, 37, 38, 42, etc.;
— conj. (w. past tenses),
when: 1, 19, 48 etc.;
(*cum*, 'though') 12, 37;
— *ðā ðā*, *then when*,
when: 4, 47; *ðā . . . ðā*,
when . . . then: 2, 3;
4, 1 etc.

ðā, see **sē**.

ðæm, see **sē**.

ðænne, see **ðonne**.

ðær (**ðār**), adv., *there*: 2,
1; 3, 22 etc.; **ðār**, 2,
12; 6, 3 etc.; — (exple-
tive, without correspond-
ing Latin; the equivalent
of *there* when preceding
the subject, when after the
subject with no equiv-
alent in modern English)
ðær, 1, 24; 4, 7; 5, 10,
13; 6, 10; **ðār**, 6, 12;
9, 13; 11, 39; 19, 34,
41; — *where*: 1, 28; 4,
46 etc.; **ðār**, 3, 8; 6, 23
etc.; — **ðær ðær**, *there*
where, *where*: 12, 26;
ðār ðār, 7, 42; — **ðær**
ūte, *outside*: 18, 16; **ðār**
ūte, 20, 11; — **ðær ofer**,
21, 9; **ðær . . . on**, 19,
19; **ðær on middan**, 8,
9; **ðār tō**, 21, 8.

ðæra, see sē.

ðærrihthe (ðærrihthe), adv.,
straightway, at once: 4,
27; ðærrihthe, 13, 30.

ðæs, see sē.

ðæt, conj., *that*: (substan-
tive clauses) w. ind., 1,
34; 2, 22 etc.; w. opt.,
1, 50; 3, 7, 14, 30 etc.;
(to introduce direct dis-
course) 1, 32 (see Note)
etc.; — (purpose) w.
opt., 1, 22, 31; 3, 15,
16 etc.; (without sub-
ject) 5, 7; 14, 16 (see
Note); — (result) w.
ind. (?), 1, 12; 3, 16; 13,
2; w. opt., 9, 2.

ðanc, m., *thanks*: as. ðanc,
6, 11; ap. ðancas, 11,
41.

ðancian, w2., w. dat.,
thank: ptc. ðanciende,
6, 23.

ðanone, adv., *thence*: 4,
43.

ðār, see ðær.

ðāra, see sē.

ðe, rel. particle, *that, who*,
which: 1, 4, 12, 27
etc.; sē ðe, *he that, that*:
1, 15 etc.; (without sē)
he who, he whom: 1,
15, 26; (inst.) *with*

which: 17, 26 (*quā*);
(object preceding prep.
adv.) 6, 21; 10, 40;
13, 5. — See also ær, for,
hwæðer, lāra, sē (ðæs).

ðeah, adv., *though, never-
theless, however*: 4, 27;
12, 42; 20, 5; 21, 4;
ðeah hwæðere, 7, 13. —
conj., *although*: 4, 2;
11, 25.

ðearf, f., *need*: ns. 2, 25;
13, 29; 16, 30.

ðearfa, m., *needy one, poor
man*: dp. ðearfon, 12, 5,
6; ap. ðearfan, 12, 8.

ðearfende, ptc. adj., *needy,
poor*: dp. ðearfendum,
13, 29.

ðeaw, m., *custom, usage*:
ns. 19, 40.

ðegn (ðēn), m., *servant,
officer, soldier*: np. ðēnas,
2, 9; 7, 45, 46; 19, 2;
ðegnas, 18, 12, 18, 36;
19, 6; gp. ðēna, 18,
22; dp. ðēnum, 2, 5;
ap. ðēnas, 7, 32; ðegnas,
18, 3.

ðencan, w1., *think*; — *take
counsel, plan (cogitare)*:
pret. 3d pl. ðōhton, 11,
53; 12, 10.

ðēnian, w2., *serve*: 3d sg.

- ðēnað, 12, 26; opt. 3d
 sg. ðēnige, 12, 26; 16,
 2 (*praestare*); pret. 3d
 sg. ðēnode, 12, 2.
- ðēnung, f., *service*; *service of a meal, meal, supper* (*coena*): ns. ðēnung,
 13, 2.; ds. ðēnunge, 13,
 4.
- ðēod, f., 1. *people, nation*:
 ns. 11, 50; 18, 35; ds.
 ðēode, 11, 51, 52. — 2.
 pl., *Gentiles*: gp. ðēoda,
 7, 35.
- ðēodscipe, m., *nation*
 (*gens*): as. ðēodscipe,
 11, 48.
- ðēof, m., *thief, robber*: ns.
 10, 10; 18, 40.
- ðēos, see ðēs.
- ðēow, m., *servant*: ns. 8,
 34, 35; np. ðēowas, 4,
 51; 18, 18.
- ðēowa, m., *servant*: ns.
 13, 16; 15, 15, 20; gs.
 ðēowan, 18, 10; as.
 ðēowan, 18, 10; gp.
 ðēowena, 18, 26; dp.
 ðēowan, 15, 15.
- ðēowian, w2., *serve*: pret.
 1st pl. ðēowedon, 8, 33.
- ðēs, ðēos, ðis, dem. pron.,
 1. (adj.) *this*: masc. ns.
 3, 29; 4, 11 etc.; gs.
- ðyses, 11, 9; 16, 11;
 ðysces, 12, 31; ds. ðison,
 7, 8; 8, 23; 12, 25;
 ðyson, 6, 51; 13, 1; 18,
 36, 38; ðissan, 8, 23;
 as. ðysne, 6, 34, 58; 9,
 39; 16, 8; 18, 29. —
 fem. ns. ðēos, 6, 60 etc.;
 ds. ðisse, 4, 21; 10, 16;
 12, 27; ðysse, 20, 30;
 as. ðās, 7, 40; 12, 27;
 19, 13. — neut. ns. ðis
 2, 11, 20; 8, 4; ðys, 1,
 151, 191 etc.; as. ðis, 4,
 54; 7, 12; 19, 20. —
 plur. nom. ðās, 1, 28; 3,
 9; 5, 20; 6, 10; 12, 16;
 dat. ðysum, 10, 19; acc.
 ðās, 2, 16, 18 etc. — 2. (as
 subst.) *this one, this thing*,
this: masc. ns. 1, 7, 15
 etc.; gs. ðyses, 18, 17;
 ds. ðyson, 13, 24; as.
 ðysne, 5, 6; 18, 40; 21,
 21. — neut. ns. 1, 50
 etc.; (w. personal predi-
 cate) 6, 42; 7, 25; 9,
 8, 19; 19, 19; 21, 24;
 gs. ðyses, 11, 26; ds.
 ðyson, 2, 12 etc.; ðison,
 6, 61; ðisson, 11, 7; as.
 ðis, 2, 10 etc. — plur.
 nom. ðās, 6, 5; acc. ðās,
 18, 8.

- ðin**, poss. pron., *thy, thine* :
 ns. 4, 18, 50 etc. ; gs.
 ðines, 2, 17 ; ds. ðinum,
 17, 11, 12 ; ðinre, 4, 42 ;
 10, 33 ; as. ðinne, 4, 16
 etc. ; ðine, 17, 6, 14 ;
 ðin, 5, 10 etc. ; np. ðine,
 7, 3 etc. ; ap. ðine, 9,
 17, 26 ; 21, 18.
- ðincan**, see **ðyncan**.
- ðing**, n., 1. *thing* : ns. 1,
 3 etc. ; gs. ðinges, 16,
 23 ; as. ðing, 3, 27 etc. ;
 np. ðing, 1, 3 etc. ; dp.
 ðingon, 5, 14 ; ap. ðing,
 2, 16 etc. — 2. dp. for
 . . . ðingon, *for the sake*
of : 11, 15, 19 etc.
- ðis**, see **ðēs**.
- ðonne** (ðænne), adv., *then* ;
 ðonne . . . ðonne, *when*
 . . . *then* : 5, 7 ; 7, 27 ;
 8, 28 ; 10, 12 ; — conj.
 (w. pres. and fut. tenses),
when : 2, 10 ; 3, 4 etc. ;
 ðænne, 16, 21, 25 ; *see-*
ing that : 4, 9 ; 7, 15 ; —
 w. comp., *than* : 3, 19 ;
 4, 1 etc. ; ðænne, 21, 15.
- ðri** (ðrȳ, ðrēo), num., *three* :
 nom. ðrēo, 21, 11 ; gen.
 ðrēora, 2, 6 ; dat. ðrim,
 2, 19 ; 12, 5 ; ðrȳm, 2,
 20 ; inst. ðrȳm, 1, 15r.
- ðrida**, num. adj., *third* :
 ds. ðridan, 2, 1 ; ðryd-
 dan, 3, 25r ; is. ðridan,
 21, 17.
- ðrittig**, num., *thirty* : acc.
 5, 5 ; 6, 19.
- ðriwa**, num. adv., *three*
times : 13, 38 ; 21, 14.
- ðrydda**, see **ðrida**.
- ðū**, 2nd pers. pron., *thou* :
 ns. 1, 21, 22 etc. ; ds.
 ðc, 1, 22 ; 2, 4 etc. ; as.
 ðc, 1, 48 etc. ; (reflex.) 9,
 7, 11 ; 10, 33 ; 21, 18 ;
 nom. dual gyt, 1, 38 ;
 np. gē, 1, 51 etc. ; gp.
 ēower, 6, 70 ; 7, 19 ; 13,
 14, 21 ; 15, 20 ; 16, 5 ;
 dp. ēow, 1, 51 etc. ; (re-
 flex.) 6, 20 ; 13, 34, 35 ;
 16, 19 ; ap. ēow, 5, 45
 etc. ; (reflex.) 15, 12, 17.
- ðunresdæg** (ðūresdæg,
 ðūrsdæg), m., *Thurs-*
day : as. ðunresdæg, 5,
 17r ; 8, 31r ; 13, 1r ;
 ðūresdæg, 7, 40r ; ðūrs-
 dæg, 5, 30r.
- ðunrian**, w2., *thunder* :
 pret. 3d sg. ðunrode, 12,
 29.
- ðurfan**, prp., *need* : opt.
 1st sg. ðurfe, 4, 15.
- ðurh**, prep. w. acc., *through* :

- (place) 4, 4; (means) 1, 3, 7, 10 etc.; 6, 57 (*propter*, 'because of').
- ðurhwunian**, w2., *continue, remain, persist*: 3d sg. ðurhwunað, 6, 27; pret. 3d pl. ðurhwunedon, 8, 7.
- ðus**, adv., *thus*: 1, 15, 19 etc.
- ðūsend**, num., *thousand*: np. ðūsendo, 6, 10.
- ðwēan**, vi, *wash, bathe*: inf. 13, 6, 14; 1st sg. ðwēa, 13, 8; 2nd sg. ðwyhat, 13, 8; opt. 3d sg. ðwēa, 13, 10; imp. 2nd sg. ðweah, 9, 7, 11; pret. 1st sg. ðwōh, 9, 11, 15; 13, 14; 3d sg. ðwōh, 9, 7; 13, 5.
- ðyder**, adv., (dem.) *thither*: 11, 8; 18, 2, 3; 19, 39; (rel.) ðyder ðe, *whither*: 13, 33; ðyder, *whither*: 8, 22; 13, 36; 21, 18.
- ðyncan** (ðincan), w1., *impers. w. acc., seem*: 3d sg. ðyncð, 4, 19; hwæt ðincð ðe ðæt ðū sý (*quem teipsum facis*), 8, 53.
- ðyrnen**, adj., *of thorns*: as. ðyrnenne, 19, 2, 5.
- ðyrstan**, w1., *impers. w. acc. of pers., thirst, be thirsty*: 3d sg. ðyrst, 4, 13; 6, 35; 19, 28; opt. 3d sg. ðyrste, 4, 15; 7, 37.
- ðys**, see ðēs.
- ðýstre**, adj., *dark*: ns. 6, 17 (*tenebrae*).
- ðýstro**, f. n., *darkness*; pl. *darkness (tenebrae)*: np. ðýstro, 1, 5; 12, 35; dp. ðýstrum, 1, 5; ap. ðýstro, 3, 19; 8, 12; 12, 35.
- ðýwan**, w1., *press, urge, threaten*: 3d sg. ðýwð, 16, 8.

U

ucu, see wucu.

ufan, ufane, adv., *from above*: 8, 23; 19, 11.

ufenan, adv., *from above*: 3, 31.

uigilia, m., *Vigil* (evening preceding a feast day; cf. mæsseæfen), *Eve*: ds. uigilian, 17, 11.

unārwurðian, w2., *dis-honor*: pret. 2d pl. un-ārwurðedon, 8, 49.

unāsiwod, pp. adj., *un-sewed, without seam*: ns. 19, 23.

- unbindan, III, *unbind*, *un-*
loose : opt. 1st sg. un-
 binde, 1, 27 ; imp. 2nd
 pl. unbindað, 11, 44.
 uncūð, adj., *unknown*,
strange : dp. uncūðum,
 10, 5.
 under, prep. w. dat. and
 acc., *under* : (w. dat.) 1,
 48, 50 ; (w. acc.) under
 bæc, *back* : 18, 6.
 undercýning (undercing),
 m., *underking*, *nobleman*
(regulus) : ns. 4, 46 ;
 undercing, 4, 49.
 underfön, rd., *receive*, *ac-*
cept : inf. 3, 27 ; 7, 39 ;
 14, 17 ; 1st sg. underfö,
 5, 41 ; 3d sg. undertēhð,
 3, 32, 33 ; 12, 48 ; 13,
 20 ; 2nd pl. underföð, 3,
 11 ; 5, 44 ; 16, 24 ; imp.
 2nd pl. underföð, 20, 22 ;
 pret. 3d sg. underfēng,
 18, 3 ; 2nd pl. under-
 fēngon, 5, 43 ; 3d pl.
 underfēngon, 1, 11, 12 ;
 4, 45 ; 17, 8.
 undergytan, v, *understand*,
perceive : pret. 3d pl. un-
 dergēton, 8, 27 ; 12, 16.
 unfeor, adv., *not far* : 21, 8.
 ungelæffull, adj., *unbe-*
lieving : ns. 20, 27.
 ungelæfsum, adj., w. dat.,
unbelieving : ns. 3, 36.
 ungeðwærnes, f., *dissen-*
sion, *disagreement* : ns. 7,
 43 ; 10, 19.
 unriht, adj., *wrong*, *sin-*
ful : ds. on unrihtum
 hæmede, *in adultery* : 8, 4.
 unrighthæmed, n., *adul-*
tery : ds. unrighthæmede,
 8, 3.
 unrihtwisnys, f., *unright-*
eousness : ns. 7, 18.
 unröt, adj., *cheerless*, *sor-*
rowful : np. unröte, 16,
 20.
 unrötnys, f., *sorrow*, *sad-*
ness : ns. 16, 20 ; unröt-
 nyss, 16, 6 ; as. unröt-
 nysse, 16, 21, 22.
 untýnan, see ontýnan.
 ūp(p), adv., *up* : ūpp, 8, 7,
 10 etc. ; ūp, 1, 51 ; 3,
 14 ; 6, 5.
 uppan (uppon), prep. w.
 dat. and acc., *upon* : (w.
 dat.) 6, 19 ; 12, 15 ; 20,
 7 ; (time) *after* : 10, 111 ;
 — (w. acc.) uppon, *upon* :
 6, 15.
 ūre, poss. pron., *our* : ns.
 8, 39 etc. ; as. ūre, 3,
 11 ; 11, 48 ; np. ūre, 4,
 20 ; 6, 49, 58.

ūt, adv., *out*: 4, 30 etc.;
abroad, 21, 23.
ūte, adv., *without, outside*:
18, 16; 20, 11.
uton (= wuton, opt. 1st
pl. of witan, *go*), *let us*:
11, 7, 15, 16 etc.

W

wædla, m., *beggar*: ns. 9,
8.
wædlian, wz., *beg*: pret.
3d sg. wædlode, 9, 8.
wæpen, n., *weapon, arm*:
dp. wæpnun, 18, 3.
wæstm, m., *fruit*: as.
wæstm, 4, 36; 12, 24.
wæter, n., *water*: ns. 5,
4, 7; 19, 34; gs. wæ-
teres, 5, 3, 4; wætres,
7, 38; ds. wætere, 1, 26
etc.; as. wæter, 2, 9 etc.;
np. wætro, 3, 23.
wæterfæt, n., *waterpot*:
as. wæterfæt, 4, 28; np.
wæterfatu, 2, 6.
wana, m., *want, lack*: ns.
hit ys lýtles wana, *it lacks
little*: 14, 2 (see Note).
wanian, wz., *wane, de-
crease*: opt. 1st sg. wa-
nige, 3, 30.
wē, see ic.

weaxan, rd., *wax, in-
crease*: opt. 3d sg. weaxe,
3, 30.
wēdan, wī., *be mad, be
insane*: 3d sg. wēt, 10,
20.
weg, m., *way*: ns. 14, 6;
as. weg, 1, 23; 14, 4,
5.
wel, adv., *well*: 4, 17;
8, 48; 13, 13; 18, 23.
wēn, f., *expectation, sup-
position, probability*: ns.
wēn is ðæt (*forsitan*),
perhaps: 8, 19 (see Note).
wēnan, wī., *ween, sup-
pose, think*: 1st sg. wēne,
21, 25; 3d sg. wēnð,
16, 2; 2nd pl. wēnað, 5,
39; wēne gē, 11, 56;
imp. 2nd pl. wēne gē,
5, 45; pret. 3d sg.
wēnde, 20, 15; 3d pl.
wēndon, 11, 13; 13, 29.
weorc, n., *work*: ns. 6,
29; ds. weorce, 10, 33;
as. weorc, 4, 34; 7, 21;
17, 4; np. weorc, 3, 19
etc.; gp. weorca, 10,
32; dp. weorcum, 10,
38; weorcon, 14, 11; ap.
weorc, 5, 20 etc.
wēpan, wī., *weep*: 2nd
sg. wēpst, 20, 13, 15;

- yfeldæde**, adj., *evil-doing* (*malefactor*): ns. 18, 30.
yfele, adv., *badly, ill*: 3, 20; 18, 23.
yldo, f., *age*: as. hæfð ylde (*aetatem habet*), *is of age*: 9, 21, 23.
ymbe (*embe*), prep. w. acc., *about, concerning*: embe, 18, 19; smēadon embe ðæt hig woldon hine gefōn, *considered how to take him*: 10, 39; — ymbe lýtēl, *after a little*: 16, 16, 17; embe lýtēl, 16, 17, 18, 19.
ymbśnidan, 1, *circumcise*: and pl. ymbśnidað, 7, 22.
ymbśnidenes, f., *circumcision*: as. ymbśnidenesse, 7, 22.
- ymbūtan**, adv., *about, around*: 11, 42.
ynnān, see innān.
yrnan, III, *run*: pret. 3d sg. arn, 20, 2; 3d pl. urnon, 20, 4; — ongean yrnan (*occurrere*), *go to meet, meet*: pret. 3d sg. arn, 11, 20; 3d pl. urnon, 4, 51.
yrre, n., *anger, wrath*: ns. 3, 36.
ys, see bēon.
ysopus, Lat. m., *hyssop*: ds. mid ysopo, 19, 29.
ytēmost, suppl. adj., *utmost, last*: ds. ytēmostan, 6, 39 etc.

Z

Zebedeus, *Zebedee*: gs. Zebedeus, 21, 2 (see Note).



829.108 .B43j C.2
Evangelium secundum Iohannem
Stanford University Libraries



3 6105 045 047 961

FEB 16 '80

OCT 3 '80

JUN 20 '71

Stanford University Library
Stanford, California

**In order that others may use this book, please
return it as soon as possible, but not later than
the date due.**



PRINTED IN U.S.A.

